

SECOND DEFENCE

to the Bishop of Condom, against the
Order of the Knights Templar, and to
[Bishop of Bayeux]

SECOND DEFENCE

to the Bishop of Condom, against the
Order of the Knights Templar, Against the
BISHOP of CONDOM

Imprimatur,

Liber cui titulus [A Second Defence
of the Exposition of the Church of
England, &c Part I]

Novemb. 16.
1687.

H. Maurice, *Reverendissimo in*
Christo P. D. Wilhelmo
Archiepiscopo Cant. à Sacris.

A
SECOND DEFENCE
OF THE
EXPOSITION of the DOCTRINE
OF THE
Church of England:
Against the New
EXCEPTIONS
OF
Monsieur de *M E A U X*,
Late Bishop of *CONDON*,
AND HIS [Wm Wake]
VINDICATOR.

The First Part.

In which the ACCOUNT that has been given of the *Bishop of MEAUX's Exposition*, is fully vindicated; the *Distinction of OLD and NEW POPERY Historically asserted*; and the *Doctrine of the Church of Rome* in point of *IMAGE-WORSHIP* more particularly consider'd.

LO N D O N, Printed for *Richard Chiswell*, at the *Rose and Crown* in *St. Paul's Church-Yard*. MDCLXXXVII.

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P A R T III.

In which is shewn by above XL *Instances* of
Books yet *unanswered*, that we have fully ob-
viated all their *Arguments* beyond the possibility
of a fair *Reply*; which might justly excuse me
from entring any more on a *particular review* of
the several *Articles* in debate; tho' I shall never-
theleſ in a **SECOND PART** of my **DEFENCE**,
pass through *All* again with *him*. p. 94

TO THE CATHAROOGH
TOWN OF MUNICH
BY THE CATHAROOGH
TOWN OF MUNICH

Left by James W. Googins, off of the bottom of

22. VOLANTES ET AL.

19. *Leucosia* *leucostoma* (Fabricius) *leucostoma* (Fabricius) *leucostoma* (Fabricius)

- 10 -

THE JOURNAL OF CLIMATE

100. *Ammodramus savannarum* (Vigors)

1. *Introduction* and *Background*

TO
The Reverend the AUTHOR

OF THE

VINDICATION

Of the Bishop of MEAUX's

EXPOSITION, &c.

SIR,

FTER two such obliging *Addresses*, *Vindication*
as I have now had the honour to re-
ceive from you, I should be very
much wanting in my Respects to a
Person who has shewn so near a Concern for my
Salvation, should I any longer neglect my Re-
turn to you; and might reasonably expect to
have my *Rudeness* and *Incivility* muster'd up to in-
crease

P. 120.

The Reply,
P. 171.

The Dedication.

Reply at the
end of the
Preface.

crease my *Damnation* in the next Catalogue your
Charity shall prompt you to publish of my *Sins*.

I cannot indeed tell whether I may not be de-
fective in my *Gratitude*, by sending my *Thanks*
to *your self alone*; and your great *Caution* in the
Close of your *Vindication* made me once think that
I ought to have return'd you your own *Inscrip-*
Vindic. p. 120. *tion*, "To the *Author*, or *Authors* of those excel-
lent *Pieces* you have been pleased to oblige the
World with *on my account*. For I have some
reason to believe, that whatever you were as to
the *first*, yet you are not the *only Person* concern'd
in the *second Reply*. But yet since your Books
run altogether in the singular Number, and that
whoever gather'd your *Materials* first, or super-
vised them after, yet I doubt not but you were
the *only Architect* *your self*, and alone concern'd
in those immediate *Addresses* to Me; I am confi-
dent I shall not be much mistaken in my particu-
lar *Return* to you, or at least that you will have
the goodness to excuse so easie, and so involun-
tary an *Error*.

And first, Sir, I desire to return you my Ac-
Reply p. 171. knowledgments for *your great Care of my future*
State. I do beseech you to believe, that it is ex-
ceeding dear to Me; and that I am sensible that
your

The Dedication

your *Advice* is very just and reasonable that you give Me for it. And tho' I shall shew you in what follows, that for what concerns either your self or your *Church*, I had no great need of it; yet it pleases me very much to hope that when I shall have fully proved by Gods Grace, where the Fault lies, one who is so forward to *preach to others*,^{1 Cor IX. 27.} will certainly take great heed that he does not in the mean time *himself become a Cast-away*.

It were perhaps too much to expect that Condescension from you, which you are pleased to recommend to Me, viz. "To make a publick Ac-^{Reply p. 172.} "knowledgment of the Calumnies you have thrown not upon my self alone, but upon the Generality of our *Church*, and "to retract the false witness you have ^{ib. p. 173.} "born against your Neighbours; especially since this, Sir, cannot, you know, be done without acknowledging the Insincerity (for I am willing to give all things the softest Names I am able) of your late Attempts in the *new Methods of Conversion*. And indeed some Experience makes me think I may without uncharitableness presume, that "the *Pride of Nature* is as powerful on your side to ^{ib. p. 174.} binder Persons from retracting what they have once advanced, as it is on ours: And the Principles of your *Church* do much more indispose you to confess your Errors, than, God be thanked, ours. do,

The Dedication.

Ibid.

do us. But sure, if any one, you, Sir, who so much consider that "Eternity is at stake, and that "an Injustice which will render us miserable for that E-
"ternity, cannot be expiated without making satisfaction,
"will not find it so difficult to acknowledge your mistake;
"no; not tho' it should have been WILFUL; (which I
"dare not yet say of yours, however you, in Cha-
"rity no doubt to my Soul, judge mine to be
"so;) rather than run into inevitable Damnation. And I
"pray God give you this serious Thought and Resolution.

Having thus perform'd this first Duty, I must in the next place, Sir, thank you for what, next to my Salvation, has always been most dear to Me, the Care you have had of my REPUTATION. It may perhaps be thought by some that are not sensible how great my Obligations in this particular are to you, that I might well enough have spared this Complement; especially since your Modesty makes you utterly disavow any such Tenderness of it. Indeed, Sir, as to your Expressions, it must be confess'd you are very free with Me. You not only still adhere to your first Charge of Calumnies, Misrepresentations, unsincere Dealings, Falsifications, every thing that you could think of that might serve to belpatter Me, but only false Quotations, which I do not now find you so ready to insist upon; but that your Reader might be sure to take notice

Reply p. 4.
172. &c.

Vindic. p 22.
Reply p. 172.

The Dedication.

notice of them, you draw them up into a *Catalogue* at the beginning of your *Reply*, and all a-
long in your *Margin* you put him in mind to re-<sup>Reply at the
end of the
Preface.</sup> mark them: But yet, Sir, after all this, I cannot but own to you, that your Books have done more to secure my *Reputation* among all those whose Esteem I value, *viz.* the *honest* and *judicious Readers*, than any thing my best Friends could have done for Me.

I need not, Sir, tell you, that my *Exposition* first, and then my *Defence*, made some noise among very great numbers of both *Churches*. I had discovered such *Secrets* as perhaps few could have done besides; such as startled many worthy Persons of your *own Communion*; and which some even of our own Side, who did not know what *Evidence* I had ready to produce for them, could hardly almost believe. Whilst great enquiry was made about them, some of your *Religion* knew not what to think, others flatly deny'd all that had been said; you, Sir, more kind, procure Me a Letter from that worthy Person the *Bishop of Meaux* himself; pretending indeed to disavow, but really acknowledging all that I had said with reference to his *Exposition*. A Favour for which, now I am discharging these kind of Debts, I shall not fail to publish to the World my Engagements to him.

B

It

The Dedication.

It was not long before my *Defence* made a new noise, and but little inferiour to that of my *Exposition*. For besides that, it confirm'd all my former Allegations with new Proofs ; it gave me opportunity moreover to make some *further Discoveries*, both of *your Church's Worship*, and of *your own Sincerity*.

Reply, p. 173. And this, Sir, you tell me “ *did induce many others* “ *to an imitation of those Calumnies I there threw upon you* ; but I must beg leave to mind you of another *Inducement* too, and that is, That it did *induce* the Generality of your side to *calumniate* Me, as one who had uttered nothing but down-right Untruths, and charged you with such things as were not to be found either *in your Books*, or *in your Practice*. But I may now reasonably presume that they will from henceforth retract this *Calumny* too, (if at least you will allow it to be a *Calumny to accuse falsely one of our Religion* ;) since you have here satisfied the World, that these things you do *write* and *practise*, tho' indeed for want of an *Infallible Interpreter*, we who *judge* according to the *Principles of Reason*, are not able rightly to *understand the meaning* of them. And therefore, Sir, tho' your Words still stile me *Criminal*, yet your *Allegations* every where *protest against* them ; and I desire no other *Advocate* than your self to plead my *Innocence*. There

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There is, Sir, yet a *Favour* which I ought not to pass by, tho' I could not a long time divine the meaning of it ; and it is your great *Self-denial*, which prompted you, I suppose, through all your Book, as well as in that single place, where you your self have been pleased to remark it, not "^{to Reply, p. 172.} take too much satisfaction in having your *Adversary* at an *Advantage*. It was indeed generously done of you ; tho' some (considering the Nature of your *Church*,) will be apt to think it was not merely an *Excess of Charity* that made you treat your *Adversary* with so much *Favour*, but either the insuperable ilness of the *Cause* you had to maintain, or some other *Defect*, which I shall beg leave not to name. However it puts me in mind of the *supererrogating Merits* of many of your *Saints*, to whose Honour the *prudent* *Writers* of their *Lives*, have remember'd it, that they were wont to counterfeit themselves *mad* or *foolish*, and do a thousand *ridiculous* and *extravagant things*, that being laugh'd at, and despised by all the *World* for them, they might thereby have the better Opportunity of exercising their *Christian Humility* and *Self-denial*. But, Sir, I fear by this time my *Civility* may begin to grow more troublesome to you than my *Rudeness* would have been, should I have dispensed with my self, as to this Point of *Ceremony*. And indeed

The Dedication.

I have so much to say in order to yours and the Worlds satisfaction, that I ought not to spend too much time in *unnecessary Preliminaries*. Three things there are, which I would willingly do in the following *Defence*, and which I think will comprise all that can reasonably be desired of Me, *viz.*

- I. To discharge my *Obligations* to the Bishop of *Meaux*.
- II. To *vindicate* my self against such *Imputations* as do immediately concern my *own particular*, but do not at all affect the *Cause* I am to maintain.
- III. To consider what you have further offer'd to clear your *Church* of those great *Exceptions* I had brought against it.

And in all these I should be heartily glad I might acquit my self to *yours*; but however I hope I shall do it to my *Readers Satisfaction*, and to whom therefore I must now beg leave to address my self, as to *whose Examen* (if I may presume to borrow your own Phrase) I freely commit it to judge betwixt us.

Reply, p. 1.

THE

THE P R E F A C E.

WHEN I consider the Nature of those Methods that have of late been made use of by many of the Church of Rome to propagate their Errors; with what Industry they conceal the Real Doctrine of their Church, and by complaining loudly against others for misrepresenting their Opinions, endeavour to keep Men from suspecting that the Juggle indeed lies at their own Doors. I cannot but call to mind the Complaint of an ancient Father against the Heathen Philosophers, and in Apology for the Christian

Religion: “*Would to God, says “he, we could but look into your “own Opinions, into the secret “Recesses of your Mind in which “you turn and devise various and “hidden Thoughts. We should find “that you your selves think the “very same with us. But what “can be done to Men that are obstinately bent to serve “a Cause? — || Te know that ye maintain an ill Cause, || Afferitis ma-
mi Causam, & quod semel sine ratione fecistis, ne videamini aliquando nescisse, defenditis; lam scientissi-
meliisque patatis non vinci, quam confessi cedere atque annuere veritati. —Lugd. Batav. 1651.

* Arnob. adv. Gent. lib. vi. p. 197. Utinam liceret introspicere sensus vestros, recessusque ipsos mentis, quibus varias volvitis aquae initis obscurissimas cogitationes! Reperiremus & vos ipsos eadem seruire, quæ nos— Sed studiis facere quid pervicacibus possumus? Quid intentantibus Gladios, novisque excitantibus pœnas? [Animantis.]

“*ayd.*

The P R E F A C E.

“ and what ye have once done without reason, that ye defend,
 “ lest ye should otherwise seem to have been once mistaken,
 “ and think it better not to be overcome, than to assent to
 “ that which you cannot but confess to be the Truth.

I shall perhaps be thought by some to assume too great a Liberty, in applying this to those with whom I have now to do. But yet when I see Men so industrious in expounding the Doctrine of their Church into a Sense that may come as near the Reformation as is possible; when for the doing of this they are forced to so many Shifts as plainly shew there is something of Violence in the Undertaking:

- * Ep. Meaux's * Words forced from their natural Signification to speak Expos. p 5. that which they call the Church's Sense; || the Order of §. IV.
- || Vind. p. 42. Sentences inverted; * Figures pretended that were never Rep. p. 43.
- * Vind. p. 40. Repl. p. 39, Seraphical, Invincible, Illuminate, Illustrious Doctors, 41. whose Sentences and Summs our Fathers so much admired,
- . ∵ Vind. p. 19, now laid aside, as containing only ∵ Scholastick Opinions, 38. and not the necessary and universally received Doctrine Reply. p. 3-29, of the Church; the rest of their Writers thrown off as pri- &c.
- Reply, p. 3,4. vate Men, and for whose Opinions the Church is not to be responsible: I cannot then but think, that these Men are certainly conscious to themselves, that they have been in the wrong, and that there was reason in our Reformation; tho' tis neither safe nor convenient for the Members of a Church that has so long been used to damn us as Hereticks on this account, and would be thought infallible in her Decisions, to own it to the World.

It is one of my chiefeſt Crimes, and for which I perceive there is no Indulgence to be expected, that I have in ſome measure endeavoured to bring these Designs to light; to ſhew that all this is indeed but a Lure to draw Men in, and that when once they are enſnared, they will then find things to be far otherwise than they are made at firſt to believe: Or that

that if they are in good earnest in their present Pretences, then they herein plainly depart from what their Church once held, and are upon that very account esteem'd by others of their Communion at this day, to be little better than Protestant Hereticks.

How far the Allegations I have heretofore brought to prove this, have been invalidated by what our Author has endeavour'd this second time to return to them, I shall then consider, when I come particularly to examine the several Articles of his Reply. In the mean time I cannot but observe, that how much soever the Vindicator may dislike ^{Reply, p. 171.} the distinction I made of OLD and NEW POPERY, it is yet no other than what I found in effect made to my hand in some of the Bishop of Meaux's own Converts, and in Books which are said to have undergone his particular perusal before they were permitted to come into the World.

'Tis this which we find in plain terms avow'd by Monsieur Brueys, in his * Examination of the Reasons which occasion'd the Separation of the Protestants from the Church of Rome. For having expounded his new Faith so scrupulously according to Monsieur de Meaux's Principles, that as himself tells us, " || He says nothing but what that Bishop had inspired into him ; so that he did in a manner but copy his Sentiments, and repeat in publick what he had learnt in private from him ; he finally exhorts the Protestants to return now from their odious Separation, since the Doctrine of the Church was so expounded, as none of their Forefathers had ever understood it ; nor, if they had, would ever have separated from it.

" I say

* Examen des raisons qui ont donné lieu à la Separation des Protestants.
A la Haye, 1683.

|| Aussi je ne dis rien dans cet Examen qu'il (Monsieur l' Evêque de Meaux) ne m'ait inspiré : je ne fais presque que copier ses Sentimens, & redire au public ce qu'il m'a dit en particulier, ou ce que ces Ouvrages m'ont persuadé. Avertissement.

The P R E F A C E.

La Raison, la Charité, la Gloire de Dieu, la Paix de l'Eglise, le Bien de l'Estat, & l'Interest de leur Salut demandent qu'ils reviennent aujourd'hui de cette Separation odieuse, en remettant les choses en l'Estat ou elles estoient auparavant. Je dis aujourd'hui : car on doit avouer sincèrement qu'on n'avoit jamais si nettement exposé les dogmes & les cultes de l'Eglise Catholique qu'on l'a fait de nos jours. Et je ne saurois m'empescher de croire que si nos Peres avoient cru les choses telles qu'elles sont en Effect, & qu'on nous les propoſe aujourd'hui, ils ne se feroient jamais separer de la Communion. Ibid. p. 106.

"I say return now, (they are Monsieur Brueys's own words) for it must be sincerely confess'd that the Doctrine and Worship of the Roman Church was never so cleanly expounded as in these our days. And I cannot but think, that had our Fathers believed things to be, as in Effect they are, and as they are now proposed to us, they would never have separated from its Communion.

I do not at all question, but that our Fathers, who undoubtedly understood the

Doctrine and Worship of a Church in which they had been born and bred, and were many of them admitted to Places of chiefest Honour and Dignity in it, could they now rise up from their Graves, would stand amazed to see with what Insincerity it is now expounded to us in these days. And tho' it has been so fully shewn, that no one has cared to give

us an Answer to it, that even taking the Roman Doctrine according to their own Exposition, we are not yet able to embrace it; yet it must be acknowledged we should have much less to say to justify our Separation, had it been always such as 'tis now represented to us.

But this is not the only Person that has given us grounds for this Distinction; for however we confess that Popery is more cleanly expounded now than it was heretofore; yet even in these happy expounding days of ours, there are still some who repine to see the good Old Popery so much run down, and give us very different Interpretations both of the Doctrine and Worship of their pretended Catholick Church.

And of this the Author of the wholesome Advices of the

|| First Answer to the Papist misrepres.
Answer to the Conclus. But especially in the Answer to the Papists professing a gainst Protestant Popery.

The P R E F A C E.

v

the blessed Virgin to her indiscreet Worshippers will afford us a notable Example; who having given such a cleanly Exposition of the Church's Doctrine in the Points of the Invocation of Saints, and Worship of Images, as the Bishop of Meaux, and his Vindicator now do; tho' approved with all the Solemnity I have heretofore shewn, and may now more fully be seen in the Edition that has since been made of it in our own Language, was nevertheless condemn'd in the most violent manner that can well be imagined, and that by the Authority of the Pope himself; and drew the Zeal of Father Crafset to overwhelm him with a whole Volume of Doctors and Saints that lived in the former days of Superstition and Sincerity, before these new Expositors had by pretending to interpret, indeed corrupted their Faith.

Expos. of the
C. E. Pref.
pag. VI, VII.

Father Crafset having thus defended the Honour of the Blessed Virgin, and justified the Old Popery to be the true and standing Doctrine of his Church, his Authority was soon alledged by the * Protestants in Opposition to the Bishop of Condom's Exposition. || Monsieur Arnaud, who undertook the Defence of the Bishop, and it seems could not foresee how by the metamorphosing Power of a cleanly Exposition, even this Father's Book should come one day to be perfectly reconciled to Monsieur de Meaux's, freely gives up the Author for a * pitiful Jesuit, and whose Authority was not fit to be compared with that of a Bishop, supported with the Approbations of so many other Bishops and Cardinals, and in short, of the Pope himself.

It is not then only in our Calumnies that this reflecting Distinction of Old and New Popery is to be found, but in the real Disagreement of those of their own Communion, who all equally pretend to understand the Doctrine of their Church, and the Decisions of the Council of Trent. But to put this matter, if it be possible, out of all doubt, I will

* Preservatif.
p. 97, &c.
|| Reflexions
fur le Preser-
vatif. A An-
vers. 1682.

* P. 19. V.
Reflex. le livre
d'un pitoiable
Jesuite, nom-
mè le Pere
Crafset.

Reply, p. 171.

C

here

The P R E F A C E.

here subjoyn the Copy of a Letter written by an eminent Convert upon his Change, in which this Distinction is plainly express'd, and the Bishop of Condom's Popery evidently distinguis'd from that of the People, and of the Bigots, or (as he calls them) the Tartuffes of that Church. The Person who wrote it was Monsieur Ranchin, a Counsellor of the Parliament of Tholouse, to Monsieur Ranchin his Kinsman, and Counsellor in the Court of Accounts, Aids, and Finances of Montpellier.

Tholouse, April 27. 1680.

“ **I** Am not much concern'd, my dear Cousin, to think
 “ that my Conversion has caused so general a Joy, as
 “ you are willing to make me believe it has. It is sufficient
 “ to me that our Family, and particularly your self, has
 “ taken some part in my Change: And I most humbly
 “ thank you for the obliging Testimony you have given me
 “ of it in the Letter which you have done me the Honour
 “ to write to me. But, Sir, I ought a little to complain of
 “ your accusing me to have tarried so long out of Interest in
 “ the P. R. Religion. This might indeed be said in Eng-
 “ gland or in Holland, but that in France one should be of
 “ the P. R. Religion out of Interest, is what I never heard
 “ before. As for my own particular, I can truly say, that my
 “ professing that Religion has been the ruine of my Family.
 “ But I am become a Catholick, because I thought that I
 “ might obtain Salvation in that Communion.

“ It is the Book of Monsieur the Bishop of Condom that
 “ has convinced me; that admirable Book approv'd of late by
 “ the Pope. If you have not yet seen it, I advise you to get it,
 “ and read it all your life. I do also in part owe my Con-
 “ version to another little Book composed by one in Flanders,
 “ intituled, Wholesome Advices of the blessed Virgin to
 “ her

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“ her indiscreet Worshippers; and to the Pastoral Letter
“ of the Bishop of Tournay, in form of an Apology, de-
“ dicated to the People of his Diocese, and which is also
“ truly a Golden Book. For were the Faith of the Church
“ such as the People and the Tartuffes practise it, I would
“ never have gone where I am; and I have learnt from these
“ Books, that the pure Belief of the Church is quite diffe-
“ rent from their practise. You will comprehend by this, my
“ dear Cousin, that these Books are no less necessary to the
“ Catholicks, than to the P. R. But I consider too late, that
“ instead of a Letter I am writing a Treatise of Religion.
“ I hasten to conclude, and to assure you that I am, &c.

Were I minded to indulge my self the liberty of commenting upon this Letter, I should not want Occasions from a piece so very extraordinary, to make some rare and useful Remarks. But I shall confine my self to the particular for which I alledged it. Monsieur Ranchin was one of the Counsellors of the Chamber of the Edict of Languedoc, whilst it subsisted. The King having suppress'd that Chamber, and incorporated the Officers into the Parliament, Monsieur Ranchin soon perceived that things would not stop there, but that those of the reform'd Religion must expect in a little time to be turn'd out of all their Places. He had a great Family, and but a small Estate for a Person of his Quality. And now it was that the Exposition of the Bishop of Meaux began first to open his Eyes: He perceived the Roman Religion to be quite different from what he had hitherto thought it; insomuch that from henceforth he became disposed to embrace it, not by way of ABJURATION of what he held before, but by way of ADDITION, i.e. by adding the Roman Superstitions to it.

This was easily consented to by those of the other Party; he insisted upon having the Communion in both kinds,

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kinds, but that was deny'd him; but the principal matters were agreed to, viz. That for the Change he was to make, he should have 10000 Crowns in hand, and a Pension of a 1000 more per Annum, together with the assurance of his Place to himself and his Son after him, besides the hopes of higher Advancement.

And thus our new Convert enters into the Bosom of the Catholick Church, not that he disliked his own Religion, or thought the other better; no, his Letter evidently implies the contrary; but he thought that by the help of the Bishop of Meaux's Exposition he might make a shift to be saved in it. He saw the Abuses that were in that Church, and he loudly declares against them: He professes he was so far from being of the Religion of the People, and of the Tartuffes of the Church of Rome, that nothing, no not ready money in hand, and a good Place and Pension for the future, should have been able to carry him to it. He advises his Kinsman to read those golden Books (He had indeed reason to call them so, for so they were to Him) that had so well expounded the Doctrine of the Catholick Church; and were no less necessary for the Roman Catholicks than for the Protestants instruction: that according to these he did hope he might be saved in the Church of Rome; but for the People and the Tartuffes, that are not yet so happy as to understand these Expositions, there is no Salvation to be had for them.

And here at least I think it cannot be deny'd, but that we have two sorts of Popery very openly and freely avow'd: One such as that a man may be saved in the profession of it, viz. That of the Bishops of Meaux and Tournay, and of the wholesome Advices of the blessed Virgin to her indiscreet Worshippers: the other of the People and the Tartuffes, or Zealots of that Church, and for whom Monsieur Ranchin it seems had no great hopes. Nor let it be thought so very extraordinary in this Person that he entred into the Roman

Roman Communion at the same time that he saw and condemn'd the Excesses of it. This has been but too common in those parts. * And my Author from whom I have borrowed * Dial. entre Photin & Irene. A Mayenne, 1685. A Mayenne, 1685. how being convicted in one of their Synods of such Crimes as Part. 2. Dial. iii. pag. 105. rendered him unworthy of his Charge, he endeavour'd to cover his Infamy by changing his Religion ; and was wont afterwards frequently to declare, when he came among those of his former Profession, " That he could not but very much blame such as follow'd his Example ; that for his own part, he knew the Secret how to save himself, notwithstanding his Change ; but for the other Revolters who were ignorant of it, they would all infallibly be damned.

But the Resolution of the Inhabitants of Montauban is yet more extraordinary ; who being by the missionary Dragoons convinced that it was their Duty to obey their Prince in changing their Religion, did it. with this Declaration ; " We acknowledge that the Abuses which are imputed to the Church, were not sufficient to oblige our Ancestors to separate from it : Wherefore we do now reunite our selves to the Church, but yet so as not to prejudice thereby those Remonstrances which we shall be permitted to make to the Clergy to purge the Roman Church from many Abuses.

Peres à s' en separer : C'est pourquoi nous nous réunissons à l'Eglise ; sans préjudice de Remonstrances qu'il nous sera permis de faire au Clergé pour repurger l'Eglise Romaine de beaucoup d'Abus.

I need not sure repeat what I have already said with reference to Monsieur Imbert's Case. For however the Bishop of Meaux may endeavour to lessen the Reputation of that Man, yet since he cannot deny the truth of my relation (which is indeed no other than what he himself publish'd both in his Letter and Factum of it) we may thereby plainly see how his Exposition of the Faith agreed neither with the Missionaries

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narles Preaching, nor with the Peoples Practice. And let

* Reply, p. 35, 36, 37. See in the Margin, || Defence of the Expos. of Words, because I render their Venite Adoremus, Behold the C. E. pag. 121, 124. Ap- pend.

the Vindicator cry out * CALUM NY as much as he pleases in his Answer to my Account of their Good-Friday-Service, and tell the World that I || F A L S I F Y their Dispute between that unfortunate Man and the Curate upon that very occasion, Monsieur Imbert insisting upon the same Exposition the Vindicator does now; whil'st the other cry'd out, THE WOOD, THE WOOD, Come let us adore IT, sufficiently shews that all were not agreed on the New Popery Interpretation: and the hard usage he has met with from his Diocesan since, for supporting that Exposition the Vindicator so much contends for, may satisfie the World, that not only the Curé, but even the Archbishop of Bourdeaux himself thought there was neither CALUM NY nor F A L S I F I C A T I O N in the Application I made of that day's Service. I am sure poor Monsieur Imbert has been made but too sensible of it, and I shall rather be content the Vindicator should still esteem me a Falsifier and a Calumniator, than be so uncharitable as to wish him the like Conviction.

It may perhaps be thought a little too late, since the new Alliance struck up between Father Crafset and the Bishop of Meaux, to remember the Quarrel between the Wholesome Advices of the Blessed Virgin to her indiscreet Worshippers, and the true Devotion towards the Blessed Virgin establish'd and defended; that is to say in other Words, between the New Popery and the Old. But tho' Father Crafset be now become an Expounder too, yet may I not beg leave to remark from the Subject of those Advices against which he wrote, That there are, it seems, some in the

See the Advices of the B. Virgin. Adv. I. Church of Rome, "Who persuade themselves that tho' they live sinful lives, yet they may be assured of their Salvation,

" vation, if they do but perform some Devotion to the Bleſ-
 " sed Virgin? — nay, that think that tho' they have no Advice V.
 " love for God, yet they may be ſaved by ſupplicating our
 " Lady: — Who pray to the holy Virgin, as if ſhe had Advice VII.
 " more Goodneſs and Mercy than Jesus Christ, and ſo put
 " more confidence in her Interceſtion, than in the Merits
 " of her Son: — Who pay their homage to the holy Virgin, Advice VIII.
 " as to ſome inferior Divinity, and believe that without
 " her there is no approaching God, even through Jesus
 " Christ himſelf: — Who make the Virgin Mary Media- Advice IX.
 " trix between Men and Jesus Christ, as if ſhe had ſome
 " Merit in her ſelf which ſhe had not received from her
 " Son: — Who give the ſame Titles of Honour to the Advice X.
 " Virgin Mary, which ought to be given to God only; —
 " nay, and even make her equal with God and Jesus Christ: — Advice XI.
 " Who depend ſo much on the Virgin Mary, that they never Advice XII.
 " have recourse to Jesus Christ; — preferring their De- Advice XIV.
 " votion to the Virgin, before their love to God: Who as
 " to the point of Images " put their trust in them, as if there Advice XVII.
 " were ſome divine Power in them; imagining that there
 " is a great diſference between ſome of the Images of the Vir-
 " gin, and that ſome are better than others; and that it
 " is no longer ago than * 1679, that it was thought a Crime * See Father
 " to be condemn'd, not only by a Pope and a King, but by the Craſſer's De-
 " Learned of all Nations, a Crime worthy of Banishment la Sainte Vier-
 " in this Life, and of Damnation in the other, but only to ge. Pref. Paris
 " advise them better: * 679.

It may be the Vindictor will here cry out, " That theſe Reply. p. 3.
 " are only private men, and that the Church is not to answer 29.
 " for their Extravagancies: but yet ſtill this at leaſt ſhews that
 " there is an Old and New Popery amongſt them, and that
 " twas none of my fiction to oppoſe them to one another.

But however, because he is concern'd that I took no notice
 of his Admonition, and may otherwife in his next Reply p. 3, 4.
 clap.

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clap a new Note of CALUM NY in his Margin, to prevent, if it may be, not so much my own Defamation as his Sin, may I humbly beg leave to enquire what at last this thing called the Church's Senile is, and how we may come to the Knowledge of it.

If the Pope and all the States of the Church, if the large Dominions of his Catholick Majesty, if the Learned of all Nations, if not the simple People only, but the most holy Bishops and most learned Doctors, nay, and even the Fathers themselves be sufficient to declare a Doctrine of the Church, all these Father Crafset has assured us do maintain that Honour of the Blessed Virgin, which this Adviser writes against, and which is utterly destructive of the Bishop of Meaux's Pretences.

See his Preface.

But if all these be but private mens Opinions, and the Church is not concern'd to answer for them, how then comes the Bishop of Condom to be so Catholick an Expositor, that whatsoever he delivers, must presently pass for the Sense of the Church, but what all others say, only for Scholastick Niceties, or the Doctrines of particular Persons, and which the Church is not obliged to maintain?

Now this I so much the rather desire to be inform'd of for that,

I. As to Number; 'tis certain that the Patrons of Old Property in Italy, Spain, Flanders, and Germany, among the Tartuffes and common People in general, as Monsieur Ranchin is pleased to assure us, do very much exceed both the French Expositors, and their late Disciples, the English Representers and Vindicators.

II. As to the Expressions, not only of the publick Service and Rituals of their Church, but even of the Council of Trent its self; they are so plain on their side, that it needs a great deal of Artifice in these new Undertakers to reduce them to what they call the Church's, but is indeed their own Sense.

The

The Council of Trent directs them with reference to the
 * Saints themselves, to fly not only to their Prayers, but to
 their Aid and Assistance too; that is, says our || Infallible
 Expositor and his * Vindicator, to the Aid and Assistance
 of their Prayers: But others, with less Art indeed, but
 with more Sincerity, and in the very words of the Council,
 to their Prayers, Aid, and Assistance.

* Sess. XXV.
 —ad eorum
 Orationes,
 Opem, Auxi-
 liumq; confu-
 gere.
 || Advertise-
 ment, pag. 11.
 * Reply, p. 22.

As to their Reliques; the Council of Trent declares,
 That "those who affirm that Veneration and Honour is not
 " due to the Reliques of Saints, or that the said Reliques,
 " and other sacred Monuments are unprofitably honour-
 " ed by the faithful; or that for the imploring of their Aid,
 " the Memories of the Saints are in vain frequented, are to
 be condemned. This the Council decrees; and the Old Po-
 pery men accordingly do go to these Reliques, these sacred
 Monuments, to receive the benefit of them: Some, to sancti-
 fie their Handkerchiefs, or Beads, or Rings; some to pro-
 cure Health and Strength by Virtue of them; others for
 other benefits which they hope to obtain by them: All which
 is so undoubtedly their Practice, that the * Representer * Papist re-
 himself is content to allow of it: "Since, as he expresses it, pref. &c.
 " God has made them the Instruments of many evident
 " Miracles which he has visibly work'd by them, as is ma-
 " nifest upon undeniable Record: But this, says the || Vin-
 " dicator, is a FALSE TRANSLATION; for
 " we do not seek to those sacred Monuments for the obtaining
 " of their Help and Assistance, no, that's not the Council's Ibid.
 " meaning; but we seek for the help of the Saints at their
 Monuments: and be either the Words of the Council, or
 the Practice and Belief of the People never so against it, yet
 our Infallible Interpreter assures us upon his word, that the
 SENSE OF THE CHURCH is what he expounds to us.

Concerning Images; || The Council of Trent determines, || Conc. Trent.
 " That the Images of Christ, the blessed Virgin, and the Sess. 25.
 " Saints, should be had, and retain'd in Temples, and that

“ due Honour and Veneration be given to them. Upon this the Old Popery-men dispute what this due Honour and Veneration is : Some will have it only an inferiour Cult, but more to be the same, whatever it is, that's given to the Proto-type : And these are so positive, that theirs is the Church's Sense, that Cardinal Capisucchi however approving Monsieur de Meaux's Exposition, yet can hardly forbear passing very severe Censures on those who deny it. I shall hereafter more fully shew his Opinion as to this Point ;

* *Capisucchi Controv.*
Theol. p. 649. suffice it to add here that Instance which he gives us of* *Aegidius Magistralis*, Canon of Sevil in Spain, who was forced to abjure, among others, these two Propositions as Heretical, viz. 1st. “ That the Images of Saints are not to be adored with the same Adoration with which the Proto-types are adored. 2ly. That the Cross is to be worshipped only with an inferior Worship ; which Proposition, says he, is heretical, and I retract it. Then he declares with S. Thomas, that the Cross is to be worshipped with a supreme Adoration. So that this, it seems, is not thought a mere Scholastick Nicety in Spain, whatever it be in France or England ; but so much the Church's Sense, that it was declared to be Heresie to oppose it.

Reply, p. 29. But what now does our Catholick Expositor say to all this ? why, truly, that these men quarrel with one another to very little purpose, seeing that after all their Disputings, “ to speak precisely, and according to the Ecclesiastical stile, when we honour the Image of an Apostle or Martyr, our intention is not so much to honour the Image, as to honour the Apostle or Martyr in presence of the Image.

Bishop of Meaux's Ex-
pos. S. V. p. 8. Vindic. p. 32. Which his Reverend Vindicator thus paraphrases : “ The Cross, whether taken as Wood or Stone, or moreover as the Image of Jesus Christ crucified, is not properly the Object of our Worship, but is a help to recal our wandering Thoughts back to a Consideration of the benefits we have received by his dying for us : and whilst we have these good Thoughts

“Thoughts in our minds, our Affections are inflamed, and
 “we in presence of that Image, which occasion’d these pious
 “Affections, shew by some exteriour act what are our inward
 “Sentiments, and pay our Adorations to our Redeemer,
 “but NOT TO THE IMAGE that represents him.
 “This is the pure and innocent Doctrine of the Church,
 “without the mixture of Scholastick Niceties.

That here are two very different Expositions of the same Council, is not to be deny’d ; and whether is most agreeable to its decision, and by consequence to be esteem’d the Church’s Sense ; whether that due Honour is to be given them, as St. Thomas and the Schools say ; or that ^{*} none at all, as the Vindicator, or none in effect, as Monsieur de Meaux says, *tis, I think, easie to determine. And the Abjuration of Aegidius Magistralis who favour’d this new Doctrine, but was forced to retract it as heretical ; not to remember the hard fortune of poor Monsieur Imbert any more, may in || Cardinal Capisacchi’s Phrase, be at once both a Caution and a Conviction to them.*

As to the Service of the Church ; and which one would think should certainly speak the Church’s Sense, that is so clear against our new Expositors, that the Vindicator is put to great shifts to reconcile its Offices to their Interpretations. In those the Saints are pray’d to, to help and deliver them, “to open to them the Gates of Heaven ; to command that they be loosed from their sins ; to loose their polluted Lips, that they may pray as they ought to do ; to receive them at the dreadful hour of death, and by their Merits to pardon their Transgressions. And all this the People and the Tartuffes, i. e. the false Zealots of their Church in the Simplicity of their hearts believe that they do for them. But our new Expositors assure us they are all grossly mistaken ; for however the words do indeed in their own natures signify all this, yet the Sense of the Church is but one ; and be the Expressions what they will, yet after all, we must understand

<sup>* See before.
And Reply.
Preface.</sup>

<sup>See the De-
fence of my
Expos. App.
ad Art. 3.</sup>

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Stand by them no more than this, PRAY FOR US. But wherefore this extravagant Exposition must pass for the Church's Sense, or how their Declaration makes it become so, when that of so many others that interpret all these Phrases according to their proper meaning, is to be look'd upon only as the Opinion of private men, we are yet to learn.

In their Addresses to the CROSS, they cry out, "We adore thy Cross, O Lord; they fall down before it, and adore it; and this, not only the People and the whole Church does, but for endeavouring to mollifie the design of it, one man is imprison'd, another banish'd, a third recants and abjures his Opinion as heretical; yet still 'tis CALUMNY, 'tis
 Reply, p. 37. FALSIFICATION, MISINTERPRETATION, and what not, for us to presume to say that they do adore the Cross, or that the Church's Sense is any other than to adore, not the Cross, but Jesus Christ represented by that Image. Let us add to all this,

III. That not only the Expressions of their Councils and Rituals more visibly favour the Old Popery, but the allow'd Practice of the Church, most evidently confirms it. 'Tis well known that a great part of the Devotion of Italy and some other Countries, consists in these things. With what Zeal they enrol themselves under the more immediate Protection of the blessed Virgin, to love, honour, and serve her all their lives; and what Confidence they repose in her, as I have before observed; how every Place, and Person, and Trade, and Company, have their tutelary Saints to guard, and to defend them; every Disease for Man and Beast, its proper Physician above to cure it. How they flock to such Images as have been eminent, whether for some pretended Miracles, or any other Vertues above others; and with what ardor they accompany them, if they chance at any time to be carried abroad in Procession; what a Value extraordinary they putt upon any thing that has but touch'd the Shrines in which are kept the Reliques of their Saints, as being sanctified thereby; and

and how much Devotion they esteem it to go to the places where they are kept to visit and adore them: How many excellent things they are taught an Agnus Dei is good for, not only to secure them against Thunder and Lightning at land, against Storms and Tempests at Sea, but if Pope Urban the Vth. may be believed, even to break sin, as if it were the Blood of Christ; not to mention any more of their Superstitions. Now as this cannot be deny'd to be their Practice, so we desire to be informed how it comes to pass, That if the Church's Sense be indeed so contrary to it, these things are not only thus universally tolerated, but encouraged, and there especially where one would think the Roman Religion should best be understood; I mean in those places where there has been the least mixture of Protestant Heresie to corrupt it; where the vigilant Eye of Christ's Vicar does more immediately watch over it; and above all, the sacred Authority of the holy Inquisition, that Rock upon which the Church is built, has hitherto defended it against such reforming Expositors as we have here to do with.

It may, I think, by this time appear how unwarrantable a Presumption it is in these upstart Interpreters to run down all others of their Church that do differ from them as only private men, and at the same time to forget that themselves are no more. And he must certainly be very willing to be deceived, who knows any thing of these matters, that can believe that after all the Disputes of so many learned Men on both sides, as have heretofore labour'd in this Controversie, nevertheless the true Doctrine of the Church of Rome was never rightly understood till these new Cato's dropp'd down from Heaven to publish to the World their Expositions of it. It is, doubtless, much more reasonable to expound the Doctrine of any Church according to the general and allow'd Practice of it, than according to the singular notions of a few private men, tho' pretending to deliver nothing but the Church's Sense. A neat Turn, and a happy Invention may palliate

palliate the foulest things, and make them appear in the Idea exceeding innocent ; but what a general Practice confirms, no Colour can disguise ; and let men say never so many fine things in their defence, yet all reasonable Persons will still believe, that the Church of Rome does certainly approve that which its most zealous Votaries so universally follow.

And indeed after all, Monsieur de Meaux himself must acknowledge this to be most reasonable : so that if his Exposition does differ from what is generally practis'd in his Church, all his Pretences of its agreement with the Council of Trent, will not suffice to justify his sincerity. It is upon this very Principle, that himself in his Discourse of universal History attacks the Heathens. He presses them with the publick Practice of the People towards their Gods, and values not what the Poets or Philosophers said with great pomp of words concerning the Divine Nature, whilst he saw the others involved in such gross Superstitions. Nor is this my Reflection, it was made by one of his own Communion, not long since, upon this very Occasion. And because it may serve at once, both to clear what I am now shewing, and more fully satisfie the World, that this Bishop's Exposition, how much soever pretending to deliver to us the true Doctrine of the Catholick Church, yet was not thought at all conformable, even by those of his own Religion, to the general Practice of it, I will beg leave to offer it in his own Words.

Lettre à Monsieur L. A.
D.C. touchant
les Cometes.
pag. 372. &
seqq. de l'Edi-
tion de Rot-
terdam. 1683.
And in the con-
siderations
sur le livre de
Monsieur Bru-
eys. pag. 65.
&c. Rotter-
dam. 1684.

“ As for what I have said, that we must judge of the Pa-
gan Religion not from the Impertinencies of the Poets, or
“ the specious Discourses of the Philosophers, but from the
“ Worship which was practised by publick Authority, I do
“ not see what any one can reasonably except against it. For
“ it is most certain, that 'tis this alone which must justify or
“ condemn any Religion. And 'tis from this that the ancient
“ Fathers heretofore run down the Heathens. Monsieur de
“ Condom himself, who seems not to approve this Method,
“ but pretends that we ought to impute nothing to the Ca-
“ tholick

“ tholick Religion, but the meer decisions of Councils, has
 “ nevertheless thought fit to impute to the Pagan Religion
 “ those Abuses that were publickly committed amongst them.
 “ He decries it upon this Principle, That its Mysteries, its
 “ Feasts, its Sacrifices, the Hymns which they sung to
 “ their Gods, their Paintings, which they consecrated in their
 “ Temples; all these had relation to the Loves, and Cruel-
 “ ties, and Jealousies of their Gods.

“ The same Monsieur de Condom (says he) decries
 “ Paganism upon this account, That they consecrated to their
 “ Gods the Impurities of the Theatres, and the bloody Spe-
 “ ctales of their Gladiators; that is to say, whatever can
 “ be imagined most corrupt, and most barbarous; and he
 “ laughs at the EXPOSITIONS and SOFT-
 “ NINGS which the Philosophers brought to all this, when
 “ they were to encounter the Objections of the Christians.

“ He has reason (continues our Author) so to do; but
 “ yet this shews, that the Method which himself has taken to
 “ render the Catholick Religion fair and agreeable to the
 “ Protestants, is not to be maintain'd. For what is it to us,
 “ may they say, whether the Abuses and Superstitions that
 “ offend us in the Church of Rome, be to be found in the
 “ Decisions of their Councils, or not? As long as we see them
 “ publickly and solemnly authorized by it, and that their
 “ Worship consists in them, it is enough for us to keep our
 “ selves from its Communion. For might not the Heathens
 “ have defended themselves the very same way? Might they
 “ not have said, that those things which we reproach'd them
 “ with, were indeed Abuses into which the People was insensi-
 “ bly fallen by the connivance of the Magistrates, and by the
 “ Ignorance or Avarice of the Priests; but that we could
 “ never be able to prove, that the College of Pontiffs, and
 “ of the Church duly assembled, had decided these things?

“ There is no doubt but the Heathens might have made
 “ these Excuses, had they been as subtle and ingenious as
 Monsieur

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“ Monsieur de Condom, But what should we have answer-
“ ed ? that certainly they must take us to be very Fools to de-
“ fend themselves after such a manner. Suppose a man should
“ invite another to settle himself in a City where Robbery
“ and Murder should be evidently and publickly tolerated,
“ by shewing him that there was not to be found among all
“ the Laws of that City, any one Statute that order’d men
“ either to kill or rob, would he not have reason to laugh at
“ him ? What is it to me, would he say, whether there be any
“ Law that commands you to murder or rob, or no ? Tis
“ sufficient to me to keep me from dwelling there, that they do
“ without Contradiction rob and kill. Confess we then (says
“ he) that the Hereticks may make the same answer to Mon-
“ sieur de Condom, and that therefore the true and only
“ means to free our Religion from their Exceptions, is to
“ shew that it does not tolerate any thing but what is good:
“ And that not only the Decisions of its Councils are ortho-
“ dox, but also that the publick Worship, the Customs and
“ Doctrines authorized in it, are just and holy.

And here then let us fix our selves : Upon this Principle
be it resolved, whether I have FALSIFIED and CALUM-
NIATED; or whether Monsieur de Meaux and his Vindi-
cator, have not rather palliated and prevaricated the Do-
ctrine of the Church of Rome. If what these men EX P O U N D
to us be indeed, in our Vindicator’s Phrase, “ the univer-
sally RECEIVED Doctrine of that Communion ; if
tis according to these Softnings, not that a few Converts,
whose very Character carries a design in it ; but the Pope
himself proceeds ; the Inquisition judges ; the most Catho-
lick Countries (where there is no design to be served by
these Mollifyings) Italy and Spain believe, the People pra-
ctise, and their chieff Saints have gone to Heaven, and
are now honour’d there : If this be the Exposition which
their Books of Controversie follow in stating of the Points
in difference between us (and where one would think they
should

Should certainly deliver the Church's Sense *against us*) which their publick Rituals in their natural and most proper meaning speak; which their Treatises of Devotion recommend; and which by all these several ways the Church publickly authoriseth; be it then confess'd that we do indeed misrepresent them to the World.

But if otherwise these Softnings be only the Inventions of some few Persons, who, 'tis much to be feared, see well enough the Errors of their Church, but want either the Courage or the Honesty to avow it; if they are so far from being universally received, that as we have seen they are openly opposed, nay, condemned; and those who have endeavour'd to support them, imprison'd, banish'd, forced to recant, and abjure their Opinions as Heretical, I hope it will not be thought at all unreasonable in us to let the World know wherefore we suspect these Expositors, who, by whatsoever Name we shall distinguish them, whether they be Condomists, Representers, or what else you will, they are indeed all of them but a sort of Half-Reformers, seeing the others have so much a more just pretence both for Number and Authority, to be esteem'd, what in truth they are, the Old Romanists.

I shall close all with that Reflection which Monsieur Maimbourg makes in general upon these kind of Expositions, on the occasion of that Paper which Monsieur Granvelle, by order of the Emperor Charles the Vth. did present to Cardinal Contarini, the Pope's Legate in the Diet of Ratisbōne, 1541. and which was by him afterwards, with some little Alterations, sent to Rome, as a Model of Union between the Romanists and Protestants. "It may be observed, says he, that in all times these pretended Accommodations and Managements of Religion, which have been contrived to re-unite the Hereticks with the Catholicks, in these PRETENDED EXPOSITIONS OF THE FAITH, which either suppress, or dissemble, or

Histoire de
Lutheranisme, liv. III.
pag. 253.

E express

The P R E F A C E.

“ express in doubtful terms, or too much soften some part of the Doctrine of the Church, have never satisfied either the one or other Party: But they have both equally complain'd, that men should not deal sincerely in a matter so delicate as the Faith is, where 'tis impossible to fail in one Point, without being defective in the whole.

How far not only I may beg leave to apply all this to the Bishop of Meaux's Exposition, but even Monsieur Maimbourg himself designed hereby to reflect upon it, I shall leave it to those to judge, who know how far that Author took all occasions, under the pretence of writing the Histories of past-times, to make particular Reflections upon the Men and Actions of the present. I am perswaded that at least, it is the true Character of it; and I hope, before I have done, to satisfie the unprejudiced Reader, that I have good reason to think so. But if after all, some there shall be, whom no Reason can prevail with, who in Monsieur de Meaux's own Phrase, “ take pains to blind themselves, and will not see the light at Noon-day; I shall only say to them, what Tertullian once did to some Hereticks in his time; That 'tis not so much for want of Evidence that they are not satisfied, as because their Cause requires that they should not: For if men once resolve not to be perswaded, “ 'tis then necessary for them not to acknowledge those things by which they are confuted.

Necessariò
volunt agno-
scere ea per
qua revin-
guntur. Tertull. de Präscrip. Hær. cap. XVII. pag. 208. Ed. Paris. 1675.

A

A
S E C O N D D.E F E N C E
O F T H E
E X P O S I T I O N O F T H E D O C T R I N E
O F T H E
C H U R C H o f E N G L A N D ,
A G A I N S T

The *New Exceptions* of *Monsieur de Meaux* and his
V I N D I C A T O R.

Addressed to the *Reverend Vindicator.*

AND thus far have I cleared the way to my *Defence*, and shewn both that there is at this day an *Old* and *New Popery* in the *Church of Rome*, and how we are to proceed in order to the finding out which is the true and genuine *Sense* of that *Church*. I must now remember the *Method* I before laid down, and shall from henceforth carefully pursue.

Two things there are, which I shall chiefly aim at in this *Undertaking*, viz. *Clearness* and *Sincerity*; and in either of which, but especially in the latter, if I prove defective, I shall neither be able to satisfie my *own Conscience*, nor my *Reader's Expectation*.

As for the *former* of these, I have made such a *Division* of my *Discourse*, as seem'd to me most proper for this end. I have resolved to give every thing its due

A second Defence

weight, by separating what belongs to *my self alone*, from what concerns *the Cause* I am to maintain. And to the end that nothing of Passion or Frowardnes may arise to hinder me from weighing all things with that indifference I desire, I shall first distinctly consider what is fit to be replied to those *severe*, for I will not yet call them *unjust*, *Reflections* you have so industriously made upon me, that so I may afterwards have nothing to do, but freely to examine the force of your *Arguments*, without being diverted by the *Reproaches* that accompany them.

And for the *latter*, I do here promise you to make it sincerely my Endeavour, not only that what I defend be the *Truth*, but to defend it only with *Truth*. You may think of me as hardly as you please, or as *your furious Zeal* shall prompt you to do; but I assure you I never will endeavour to *perswade that to others, of Truth, of which I am not first my self convinced*. So that, if then you have indeed discover'd in my *Book* any of those *ill Things* you charge me with in your *Reply*, you shall not fail to find me as ready to acknowledge my Faults, as, I bless *God*, I always have been; and if I may be allow'd to know my own Heart, still am unwilling to commit them: Or if this will not satisfie you, I will add, *As you have been to discover them*. Believe me, good Sir, my desire is to go the right way to *Eternal Happiness*; but Mr. Chil. Pref. whether this Way lie on the *right-hand*, or on the *left*, or *straight-forward*, to me it is indifferent. And however you have thought fit, according to your usual *Charity* towards those that differ from you, to assume to your self the *Prerogative of God* in judging the *Secrets* of my *Soul*, and to affirm, as you most rashly and unchristianly do, what you can never be sure is true, and what Reply, p. 21. I am sure is undoubtedly otherwise, "That if I would speak

" speak *my Conscience*, I KNOW that what I say is false; yet give me leave to tell you that *my Conscience* is so far from accusing me in this matter, that I have hitherto felt no other motions at the reading of these bitter *Reproaches*, than what fill me with Wonder and Indignation at your Presumption; at the same time that they engage me not only to forgive you my self, but earnestly to beseech *God* to forgive you too.

And for your other *Reflections*, wherein you seem to have taken a particular satisfaction to blacken me all you can; (you being, as I shall hereafter shew, much more solicitous about your *Calumnies* than your *Arguments*:) Tho' you have been so scrupulously careful not to allow, no, not for the smallest *Errors*, that you have often taken the liberty to invent there where you could not otherwise find wherof to accuse me; yet so far shall I be from returning any thing of this upon you, that on the contrary, I will shew you that your *Example* is not contagious where your *Principles* do not prevail; and that I am therefore as far from being moved by your *Calumnies*, as I hitherto see any reason to be convinced by your *Arguments*.

But of these things more particularly hereafter. I must now pass to the first thing I proposed to do which was to *discharge my Obligations to the Bishop of Meaux*, whom, you tell me, " *I have endeavoured to Reply, Pref. expose, by my contemptible Raillery, to my own Confusion among thinking Men.* To which all that I shall say at present, is, That for the *contemptible Raillery* you speak of, it is none of my *Talent*. I have heretofore shewn you some of your own *Friends*, who have indeed attain'd to a Perfection in it, and 'tis pity they should lose that *Reputation*, seeing they have so very little to pretend to besides. I have treated the *Bishop of* Defence, p. 85. 86.

A Second Defence against the Bishop of Condom.

of Meaux, and by the help of God always will treat him as his *Character* requires me to do. I have neither *laugh'd* at him, nor *mocked* him, nor *sharpened* what I have said with any *light, Satirical Pleasantry*, to render either his *Person*, or his *Exposition ridiculous*: And these are the only Notions of *Raillery* that I know of, or that I believe your better Attainments in the *French Language* will be able to discover. No, Sir, be assured that what I have said, was *serious Truth*, and deliver'd in such a manner, as I believe no one but your self ever mistook it for *Raillery*. And if from what I shall now further remark it does appear, that even by that *Bishop's* own Confession I have spoken nothing without good grounds for it, I shall then leave it to any of your *thinking Men*, be their *Faith* what it will, freely to judge where the *Confusion* ought to *lie*.

SECT.

SECT. I.

An Answer to the Bishop of Meaux's Second Letter ; addressed to the said Bishop.

My Lord ;

THO I do not see any such great Difference between your former *Letter* and this, I am now about to consider, but that the *Answer* I had given to *that*, might have excused me from saying any thing to *this* ; yet my respect to your *Character*, which I cannot but reverence, be the *Person* what he will that bears it, engages me to pay that to the *Dignity of your Place*, which I should not have thought due to the weight of your *Arguments*.

I could wish that our *Controversie* had been so managed from the beginning, that I might have addressed my self to you without an *Interpreter*, either in your *own Tongue*, or in the *Language of the Church* : But it being now become the Subject of a popular *Debate* , I must leave it to those from whom you received the former, to send you an Account of my present *Defence* ; tho' I cannot but apprehend that they who have committed so many *Mistakes* in communicating your *Letter* to the World, will not be *infallible Interpreters* of mine to you.

Your *Vindicator* accuses me in his *Reply* to my *De-Reply*, *Prefence*, " *of having endeavour'd to expose you by my contemptible Raillery* . It is not improbable but that he who has the Confidence to lay so unseemly a *Behaviour* to my charge, in the face of so many Persons

The Answer to the

sons as have read my *Books*, and must therefore know it to be a *false* and *groundless Imputation*, may also have *represented* my Demeanour to your *Lordship* much otherwise than indeed it has been. But, *my Lord*, I know better what I owe to your *Character*, than to fail in any due Reverence towards it; and if I may be permitted to add it, am too sensible how you ought to have respected it your self, to be guilty of any Rudeness that may seem *farther to lessen it*. I believe indeed, I may have said things that have been *very ungrateful* to you, but I am persuaded I have done it in such a manner, that you your self cannot justly complain of any want of *Civility* in me. And I will now, as I have hitherto done, be by so much the more careful not to offend you in my *Expressions*, by how much the more I apprehend that I must displease you in my *Allegations*.

It is indeed a thing to be lamented, that one, whom *God* has called to so high a *Dignity* in his *Church*; whom he has endow'd with all the Accomplishments of Nature and Art, that might fit him to do some eminent Good in his Generation; to whom he has given Favour in the sight of one of the greatest *Princes* of *Christendom*, and whose Eyes he has opened to see *many* of those *Errors*, to which others of his *Communion* are still blind, should not attempt something worthy both his own *Character*, and all these *great Opportunities*: That the Knowledge he has of some at least of those *Superstitions* which his *Church* is involved in, should not yet provoke his *Zeal* to do somewhat that might effectually deliver it from them.

I have

Bishop of Meaux's Second Letter.

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I have heard, my Lord, of the Endeavours you use to reform these things in your own Diocess; and I am perswaded you would be glad to see your Exposition establish'd, not by a few *vain Complements*, which you know signify nothing; but by the effectual *Practice* and *Decision* of your Church to become indeed an *Exposition* of the *Faith* of it. And though, were it as *Authentically ratified* as it is now *pompously approved*, we should not even so be in a Condition of returning to you; yet we should then despair, but that being once sensible you *could Err*, *God Almighty* who dispos'd you to go thus far, He would not suffer you to stop there; but would incline your Hearts totally to embrace that truly *Catholick Faith*, from whence you have departed, and to which you now seem willing again to return.

Think I beseech you what an Honour it would be to your See, if as the last *Reformation* in *France* began there, so now a new and more lasting One might spring up, not from a *poor Trades-man* as before, but from whence it ought to come; the *supream Pastour* of it. And if any secular *Hopes* or *Fears* have hitherto kept you from employing those *Advantages*, I before mentioned, to this *great End*; and for which perhaps it was that *God* has given them to you; be perswaded at least yet to consider your *Dignity*; and what your *People*, your *Religion*, your *own Soul* requires of you? 'Tis yet in your power to redeem all, and by your Courage and sincerity now at the last, not only to blot out all that *Scandal* you have hitherto given us; but if it shall please *God* to bleſs your Endeavours, to render your *Name* Honourable to the *present*, and your *Memory* precious to *all future Generations*.

But if none of these *Considerations* shall be able to stir you up to so glorious an enterprize; If you are

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still

still so tender of the Credit of your *Exposition*, that you will not be perswaded to pursue any *Reformation*, but by a *Method* which you ought by this time to see will never accomplish it: You must then excuse us if we endeavour to lay open your *Designs* to the *World*; and keep you from doing any *hurt*, if you will not be perswaded to do all the *Good* that you ought.

Expos. C.E.II. The first thing I said concerning your *Exposition* was, ‘*That it was designed either to satisfie or to seduce the Mareschal de Turenne.*’ This your *Vindicator* confirms with an *Authority* which shall to me remain unquestionable. And though when I consider how many Points were wanting to that first draught which appear’d of

Expos. C.E.II. it, I must still believe that either ‘*your personal Conferences with Him, or some other Papers to us unknown*’ did perfect his *Conversion*; yet I will not doubt, but that it was the *Exposition* that prepared the way to it. Nor do I hereby at all pretend to undervalue the Efficacy of your Book: It is certainly neither for your *Lordship*’s nor the *Mareschal*’s Reputation, to have it thought that He parted so easily with His *Religion*, as He must have done, if the meer reading of an *Exposition* of some few matters, and those none of the most considerable in debate betwixt us, were all the care that He took about it. But it may be the *Vindicator* judges of your *Lordship*’s pains in *converting Heretisks*, by the little *they take* who now labour in this design among us: and which I cannot more nearly compare with any thing

† *Tertul. Adv. Valent. c. II. p. 250.*
*Ne discipulis quidem propriis ante-
 committant, quād suos fecerint. Ha-
 bent Artificium quo prius persuadent
 quād edoceant. Veritas autem do-
 gendo persuadet, non suadendo do-
 get. C.*

than that *Method* † whereby *Tertullian* tells us, the *Valentinians* were wont here-
 tofore to make *Proselytes* to their *Faction*: ‘*They trust not, says he, their own
 Disciples, before they have made sure
 of them: They have an Artifice by which
 they*

'they perswade them before they instruct them : But
'Truth perswades by teaching, not teaches by per-
'swading.

I. But I return to your *Lordship's Letter* : Where the Reply p. 185. first thing you except against is what I mentioned in my *Exposition, Concerning a private Edition of your Book* ^{Expos. C. E.} p. III. *which was suppress'd, because the Sorbonne Doctors, to whom it was sent for their Approbation, excepted against some things in it.*

Now this, as it was none of my *Invention*, but communicated to me by a Person of undoubted integrity, and who came to the knowledge of it by the means * I have heretofore said ; so I thought I had the more reason to credit the Relation, because in your *Advertis-
ement* wherein you take notice of the other *Obje^ttions* of *Monsieur de la B---*, you pass over in profound silence all that he had charged you with concerning this *suppressed Edition* ; though a Point certainly considerable enough to have had some notice taken of it, had it not been a little too hazardous, especially in your *own Country*, so soon to deny it. And I must confess I was inclined to conclude, as I formerly told you, that you therefore took no notice of it, because you were sensi- ^{Defence of the Expos. p. XI.} p. III, IV. ble it would not have then been safe to disown it.

But now it seems you thought you might securely dis-
avow it. And therefore in your *former Letter* you solemn-
ly declare, 'that you never did publish nor cause to be prin- ^{Vindic. p. 9.} _{12, 13.}
' ted any other Edition than that which is in the hands of
' every One, to which you never added nor diminish'd one
' Syllable.

In return to which I have also declared, 'that there was ^{Def. p. VIII.}
' an Edition, such as I spake of, differing in many partici-
' lars from what we now see ; that a Copy of this Edi-
tion

An Answer to the

tion was in my own Hands, and free for any One that
pleased to examine it.

But it seems you durst not trust to your first Denyal,
and therefore you were pleased upon second thoughts to
Vindict. p. 13. confess in effect what you had twice before deny'd; That
'tis true indeed there was such an Impression, as I said;
but that it was made without your Order or Know-
ledge.

Def. p. X, XI. To this I answered, 'That it was Printed by your own
Bookseller, a Person of great Credit and Estate; with
the King's permission and Approbation; all which cou'd
not well be done without your knowledge, nor would Mon-
sieur Cramoisy have presumed to do it without your
Order.

And what has your Lordship now to except against
this? Can you say that these Presumptions are not rea-
sonable against you? No, that you do not pretend. Can
you deny the Fact? Neither dare you put it upon that
issue. But how then will you clear your self? Why,
you persist to affirm, 'that there never was any such

Reply, p. 185. Edition own'd undarow'd by you: No, my Lord, that we
know; you were so far from owning and avowing it,
that you endeavoured with all possible Care to suppress
it. But did you never make such an impression, though
you did not, nor do not yet care to own it? And if
Ibid. 'Somebody (you say,) has been pleased to tack the King's
Approbation and privilege with the Name of Cramoisy to some other Edition, it is but a weak Argument
to give the lie to what you say.

Behold the vain presumption that is brought to op-
pose so plain a matter of Fact. Here is a Book printed,
Cramoisy's name, and the King's Approbation tout-à-fait. This
Edition is collected from Monsieur Cramoisy's own Print-
ing House; collated with another of Monsieur de Tu-
renne's

reue's that canot be doubted to be Authentick ; attested by the person that compared them, to be the very same ; and if this be so, the Bishop of Meaux remains actually convinced of being privy to the *Impression* which he confesses was made, but, as he pretends, without his Order or Knowledge ; and to all this, he has only this to say, That it may be some body has took d' *Cramoisy's name*, and the King's Approbation to an Edition that they do not of right belong to.

Judge, my Lord, your self, if you can but for one moment sequeiter your thoughts from your own concern in this matter, whether so poor a *supposal* be sufficient to overthrow such *positive evidence* against you : and do not force me to appeal to any other to judge betwixt us. I shall be thought perhaps to undervalue my better *Autorities* in this matter, should I say that those who are acquainted with Monsieur *Cramoisy's Letter*, will soon discern whether my *Book* came not out of his *Imprimerie*. But if it be not suffricient to confound your *supposal*, that it was gathered up from your own *Printers* ; Collated with *Monsieur de Turanne's Copy* ; to which I am sure you will not say these things were *fallly took'd* ; and *Attested* to be the *same* : I will then add only this more ; "That whenever your Lordship will help us to a *Copy* of that *Impression* you speak of, made without your Knowledge or Order ; that we may compare it with what we have ; and give us some good Assurance, that neither did *Cramoisy Print it, nor any other with your Consent* ; if it does upon collation appear that ours is one of that stollen Edition, I will no longer insist upon the Authority of it.

In the mean time, your Lordship, subjoyns two *suppositions*, whiche very much confirm me in all that I have said of this matter. "But what if I had Reply, p. 185. taken out some Leaves and put in others in the room
of

* Mais quand *je avrois ad-justé des Cartons à une im-pression déjà faite?* p. 179. Translated, p. 185. But what if I had made some Additions to a printed Impres-sions?

of them (for so the French signifies) after the Book was printed, before it was made publick; what if I had corrected in it what I thought fit, or if they please al-together changed it? What consequence can they draw from thence against me upon account of those Altera-tions? Let us put the case also, if they please, that some body should have been so vainly curious as to take the trouble to find out THIS IMPRESSION, before I had thus Corrected it?

O, my Lord! may I not here at least beg leave to think, that out of the abundance of your heart, your hand wrote this? Would your Lordship have made such supposals in our fayour, had not your Conscience here got the better of your Reason? Suppose, you say, be-fore the Book was publis'd, some Leaves had been cut out, and you had corrected what you thought fit, or it may be altogether changed it. Is not this the very thing we charge you with, and which you have been so weak-ly endeavouring to perswade the World you did not do? And if I may be allow'd to answer one supposal with another; What if you did do this upon the Cor-rections that were made by those Sorbone Doctors, to whom it was sent for their Approbation? Again: Suppose, you say, some one was so vainly curious, as to take the trouble to find out THIS IMPRESSION be-fore you had Corrected it. I reply, That then 'tis very possible, that the person from whom I obtain'd my Copy was One of these; and if so, then both Monsieur Cramoisy's name, and the King's Priviledge may honestly belong to it; and my Book be one of those that was FIRST PRINTED, and that with your Knowledge and Approbation; before these Leaves you speak of were changed in it.

You

You see, *my Lord*, of what advantage these *supposals* are to us; and I doubt not but this will make you hereafter assure us that they were only *Cases* put, for discourse sake, not that you really did this. And to this you may be sure there is no *Reply*; all I shall desire is, that if you intended no more by them than so, why you could not have as well made the *supposal* in the very terms of our *Charge*; which would have been much more proper than to alter them to another very like it; For my part I cannot but think, that as I said before, your *Heart* here guided your *Hand*, and the *conscience* of what you knew you *had done*, led you to make this *supposal* of it.

But here the *Vindicator* desires to come in with his *supposal* too; and that is yet nearer to what we say. 'Suppose, says he, the Bishop had permitted an Impres, ^{Reply, Pres.} sion to be made, or (WHICH IT MAY BE WAS ALI- 'HE DID) had caused a dozen or fourteen Copies to be 'printed off; to shew them to his Friends, before he would 'put the last hand to his Book: nay (if you will), let us 'suppose, that some of the Doctors of the Sorbonne were 'of the number of those Friends to whom he communi- 'cated these Copies, and that they had made some Cor- 'rections, Observations, or Additions. Why truly, Sir, I say then, that supposing you had the Bishop's Au- 'thority to write this, you have fairly given away his Cause and Credit together; by confessing that there was, as we affirm, a private Edition made, that it was com- municated to some of the Doctors of the Sorbonne; that these Doctors did Correct it, and that then it was repre- 'sented as we now see it.

But I have more to observe from this passage, and it may be that which will unriddle this whole *Intrigue*.
1. Whereas the *Vindicator* having supposed that the Bi-

ishop

bish. Bishop caused a few Copies to be printed for his Friends, he then immediately changes his title from a *Supposal* to a kind of *affirmation* of it; 'Which, says he, it may be WAS ALL THAT THE BISHOP DID. 2. He supposes that some of the Sorbonne Doctors might be of the number of those Friends, and might have made some Corrections and Observations in it. 3. He doubts, whether a few such Copies could be PROPERLY CALLED AN IMPRESSION: And now to add my *Supposal* to all the rest, What if this were the Case? The Bishop prints a few Copies of his Book; but they being but a very few, and designed only for his Friends, not the publick; He does not think that this could PROPERLY be called an IMPRESSION: And therefore whereas we charge him with a *private* *Impression*, he readily denies that he had made any. For so few Copies cannot PROPERLY BE CALLED AN IMPRESSION.

He sends it to some Doctors of the Sorbonne, and they make Corrections in it. But these Doctors he sent it to as Friends not Doctors, and therefore when we charge him with sending it to the Sorbonne for their Approbation; He assures us he never did any such thing, because he designed only their *private judgment* as his Friends, not to prefix their publick Approbation as Doctors to it.

I do not say that this is the Case; but however I thought I might make such a *Supposal* of it upon the grounds that were so fairly offered to me; and I shall submit it to the Reader to think what probability there may be in it.

But to return from this digression, to the *Vindicator*: You will tell me, it may be, that you did not intend I should make this Use of your *Suppositions*; that which Reply, Pref. you would know, is, 'What all this signifies to the Book
' as

* as it is at present? And this, my Lord, is your Lordship's Question too.

I answer; 'That this shews, as I said in that place where I first produced this *Allegation*, that those Protestants were not mistaken, who thought the *Doctrine* of your *Exposition* as it was first drawn up by you, would never pass among those of your own party. And when your Lordship considers how you insult over them in your *Advertisement* for this belief, you will see some reason to own that it was neither to * *cavil* with you, as you express your self; nor 'to juggle and perplex the World with tricks, as your *Translator* makes you speak, that I mentioned these things; but to seek and shew the *Truth*, and let the World see how this new *Mystery* wrought. And this, my Lord, to the first point: I go on with you to the

Expos. C. E.
p. ii.

* Caux qui *
bitent avec
tant de soin
des Choses se-
uaines, cher-
chent des chi-
canes & non
pas la Verite.
Reply, p. 179.

II. Second; where you say, 'You do really acknowledge, that the Edition of your Book which you publish'd, differs in some things from your MS. — And for the same reason you doubt not but we may find in the Edition (or as the Bishop's Letter has it, the * Editions; for I know not whether the *Vindicator* has corrupted the One, or false-translated the Other;) which you did not approve, some things not agreeing word for word with the true One: But that a little justice must needs make us acknowledge the difference to regard only the Beauty or Conciseness of the stile, and not at all the substance of the Faith.'

In all which I find nothing more than what you had before said, in your former Letter; and the Examples of some of your Changes which I offered in answer to this pretence then, may still serve to satisfie the World what Credit is to be given to the same Assertion now:

G

But

Defence, p.
IX, X.

* Dans les
Editions.
Reply, p. 179.

Rep'y, *ibid.*

But because you desire your Reverend Father to remember the Occasion of this Difference, we ought not by any means to forget it: Viz. *That it was made for the instruction of some particular Persons, and NOT TO BE PRINTED*: I shall take it for granted, that these particular Persons for whom it was made, were either your new Converts, or such as you desired to have so. Now the Exposition being framed for their Instruction, and NOT TO BE PRINTED; is it not very natural to believe that you might have soften'd things in it to serve that design, somewhat more than you could afterwards justifie when you came to publish it; and that the Alterations therefore might be such as our Copy shews in things that concern the substance of the Faith as well as the Beauty and Continenſe of the ſtyle?

Rep. de Monſieur de la B---
Avertisſement,
P. 5.

And for this I have yet another presumption. The † MS. Copy which at first went abroad, and was that which I suppose you drew up for the particular Persons you speak of, ended at the Article of the Eucharift. Now I cannot but observe that the most considerable Alterations do end there too: For however indeed in the point of the Eucharift you had omitted the name of Transubſtantiation, yet in effect you asserted the thing; In the Adoration of the Host, Communion in One kind, and the following Articles, we find Changes indeed, but rather in the ſtyle, than, as you ſay, in the substance of the Faith: The buſineſſ of the Mass was the only conſiderable instance in which you prevaricated. From whence I conclude, that those first Articles were written, as you ſay, for the instruction of particular Persons, and NOT TO BE PRINTED; and therefore you thought you might take the liberty to write them as you pleased, and as your design led you to do: but when you came to add the others in order

to

to the publishing your *Exposition*, though you were still exceedingly careful to *mollify* things all you could, and sometimes more than was thought fitting, yet you were forced to proceed with greater *Circumpetition*.

But your Lordship desires to have our 'pretended Reply, p. 186.
' Edition put into the hands of some Person of Credit ;
' where you may have it seen by some of your Friends ;
' and you do then engage your self either to shew the
' manifest falsity of it, or if it has been truly printed
' after your MS. to make appear as clear as the day, that
' the differences we so much magnifie deserve not even to
' be thought upon.

This indeed, *my Lord*, is an extraordinary favour, considering that you have suffered an *Extract* made out of this very Book by *Monsieur de la B* — of twenty *Changes* to pass now almost this *xv.* years without any *Reply*. And because I would not be too importunate, be pleased only at your leisure to shew us *in them*, whether it may be worth our while to put you to the trouble of *Considering any more*. But if you succeed no better in the other *six*. than you have done in this *One*, wherein you have first made the *Experiment*, it will be neither for *your Credit* nor *our Satisfaction* to disturb your self about it. The point is, concerning the *Honouring the Blessed Virgin and the Saints* : The *Case* lies thus,

In both your *Editions* you lay down this *Principle* ;
' That all Religious Worship ought to terminate upon
' God, as its necessary End. — From this you infer :

I. Edit. ' Therefore the Honour which the Church ^{Expos. C. E.}
' gives to the Blessed Virgin and the Saints IS ^{p. XXII.}
' RELIGIOUS, because it gives them that Honour
' with relation to God, and for the love of Him ;

Question now propounded by your Adversaries
And therefore again,

Ibid. p. XXIII. I. Edit. 'So far ought one to be from blaming the Honour which we give to the Saints, as our Adversaries do, because it is RELIGIOUS, that on the contrary, it ought to be blamed if it were NOT RELIGIOUS.'

I am not now to question the reasonableness of this Consequence; but to observe the *New turn* that you give it in your *Second Edition*: where the Principle remaining the same, you infer thus, directly Opposite to the former Conclusion.

II. Edit. 'Therefore IF the Honour which it (the Church) renders to the Blessed Virgin and the Saints may in some sense be called RELIGIOUS, it is for its necessary Relation to God.'

This is the Case; let us see how you Answer it. You tell us 'that at the bottom what you said at first was true: Very likely, but that is not our Question: that which we expect is that you shew us, as clear as the day, that the difference is only in the Stile, not the Substance of Faith.' You add therefore; 'That if afterwards you gave it another turn, it was only that you might speak with more Brevity, and avoid the pitiful Equivocations which are every day made upon the Word Religious. And this is all you have to lay to it.'

To which I answer: First, Though it be not Material, yet that it is not true, that your *New turn* was that you might speak with more Brevity, for whereas you had before said, that this Honour was Religious, you now put in a few other words, which do not indeed add much to the length, but makes a great deal of difference

Reply, p. 186.

as to the Sense, If it may in some Sense be called Religious. But, 2dly, The reason you give do's not at all satisfie us: We come not now to hear the distinctions of the Schools, but to read an *Exposition* of the necessary *Doctrine of the Church*; and in which you tell us, that One word ill rendered would spoil all.

What then is the *Churches* sense concerning that Honour which it renders to the *Saints* departed? You pronounce *Dogmatically*: First, It is A RELIGIOUS HONOUR, and were to BE BLAMED if it were NOT RELIGIOUS. Then comes out a new Edition, and having considered better of the matter, you doubt whether it may even in SOME SENSE be called a RELIGIOUS HONOUR. † Your *Vindicator* comes after you, and with another Turn sets all right again, that it cannot be called a *Civil Honour*, and therefore it must be a Religious. And which of these, or whether they be all of them the *Churches* sense, we are yet to learn.

Had you, my Lord, distinguish'd in your *Exposition* as you would be thought to do now: Had you told us, that this Honour as it refers to God, and is done out of Love to Him, is Religious; but in any Other respect (if there be any other) you could not well tell what it was; we had then understood yours, if we had not the *Churches* sense of it. But to tell us without any distinction in One Edition that it is Religious, and in Another to doubt whether it may in any Sense be called Religious, this is such a kind of turn as He once gave to the *Canon Law*, who being to *Expond* a certain Decree which began WE COMMAND; that is, says the Glos, WB FORBID: and I think plainly shews, that either here you did not well know the Sense of your Church, or you did not care that we should.

Advertisement to your
Expos. p. 5, 6.

† Reply, p. 2.

And

And thus much to your *Second Remark*. As for the

Reply, p. 186.

III. Point ; I shall not need to insist upon it. It neither belongs to *your Lordship*, nor is there any difference between us concerning it. Since you freely confess that the *Epistle of St. Chrysostome* ought not to have been ^{+ See this E-} ~~stifled~~ ; and [†] *Monsieur de le Faure* himself, who gave the *Advice* by which it was suppressed, afterwards repented of it. As to the

p. 34.

IV. *Objection* ; concerning *Monsieur M--s* writing against your *Exposition*, I am not at all concerned whether *your Lordship* will believe it or no : Though for the sake of truth I will add thus much, that *Monsieur M--s* has again own'd it, since the publishing of my *Defence*, to a Person of great worth, who at my desire enquired about it. And for the *Conclusion* we would draw from it, *your Lordship* must needs have seen it, had the Person who inform'd you of these things given you so full an account of these things as He ought to have done ; *viz.* to shew that *all* even of *your own Communion* were not satisfied with your *Exposition* ; and to confirm by the Testimony of a *second Witness*, what *Monsieur Conrart* had before declared concerning it.

<sup>+ Monsieur de Meaux's expression is, en-
treté de la Reli-
gion : Hot-
headed of his Reli-
gion : Re-
ply, p. 181.</sup>

And now I mention the Name of your old Friend *Monsieur Conrart*, I could wish for the sake of that *good Opinion* you have so worthily testified of Him in *your Advertisement*, you had given some other character of Him in your Letter. For however I am perswaded you meant no more by *your* *Expression* than to signify that *firm persuasion* He had of the truth of his *Religion* ; yet your *Translator* has from thence taken *Occasion* to represent Him to the *World* as a *Hot-headed Man*, which you

you know to have been far from the true *Character* of a Person so *Sober*, however *opiniated* of his Faith, as *Monsieur Comte* was. The

V. Objection is this. In the *Preface* to my *Exposition*, ^{Reply, p. 187.} I had observed, How Father *Crasset* in his Answer to the *Wholesome Advice of the Blessed Virgin to Her indiscreet Worshippers*, had in that opposed your *Lordship's Exposition*. To this you return this *Answer* in your former Letter. 'I have not read that Book, but neither ^{Expos. C. E. p. VI, VII.} did I EVER HEAR IT MENTIONED, there was any thing in it contrary to mine. ^{Vindicat. p. 10.}

This in my *Defence*, I told you was very strange, con- ^{Def. p. XIII. & 114.} sidering that not only *Monsieur de la Ba*— in his Answer to your *Advertisement*, and *Monsieur Arnauld* in *Defence* of your *Exposition*, had taken notice of it; but even *Monsieur Jarieux* in his *Preservative* had *Objected* it to you: Which Book I supposed you must have read, because you *Answer* a part of it in your *Treatise of Communion in One Kind*.

What do's your *Lordship* now offer to excuse your *Prevarication* in so clear a matter? '* I still continue to say ^{Reply, 187.} that I never read Father *Crasset's* Book which they bring against Me. I KNOW well indeed that *Monsieur Juriel* objected it to Me. So your *Translator* renders you; I suppose that the *Charitable Reader* might believe, that you do now know it, since I put you in mind of it; and not believe a Person of your *Lordship's* *Character*, would so openly confess that you did know that, which you so utterly deny'd to have ever heard mention'd before. But alas! This is no such great matter with your *Lordship*; and therefore to set things right as they ought to be, and shew at once both yours and your *Translator's* *sincerity*, I must desire the *Reader* to cast his Eye upon the *French*, ^{Original.}

Reply, p. 181. Original, where he will find your Words to be these;

**Il y a bien peu, à la Vérité, que je N'AI NÉCESSITAIS DE SAVOIR SI JE N'AVOIS PAS BIEN COMPRIS*, indeed, I KNEW WELL ENOUGH
à la Vérité, que ^{me} that Monsieur Jurieux objected it to Me : And therefore
Mr. Jurieux
& opposoit.

Reply, p. 181. told us in your Other Letter, that you NEVER
HEARD IT MENTION'D, that there was anything
in it Contrary to your Exposition.

O my Lord ! think a little upon these things: and do
not imagine that a trifling flourish will secure you ei-
ther against Gods judgment, or the Worlds Censure. For
what if Monsieur Jurieux were such a One as you pre-
tend? That was wont to mingle true, false, and doubt-
ful things together : Yet since you confess you did read
in Him that Father Crasset had contradicted your Ex-
position, will that excuse you from being guilty of an
Offence against Truth, in saying that 'you had never
heard any such thing mention'd ? But, my Lord, I must
go farther with you ; He did not barely say it, He proved it
too, and that by a very large extract out of his Book :
And be Monsieur Jurieux's credit never so small with your
Lordship, yet your own reason could not but tell you
when you read those passages, that in this at least He
was certainly in the right. And I once more Appeal
to your own Conscience, whether you never read in
Monsieur de la B's ? Answer to your Advertisement, nor in
Monsieur Arnaud's Defence of your Exposition, the
very same : And whether these also will not One
day rise up in Judgment against you, for so positively
denying that you had ever heard of any such thing ?

Ibid.
*Le Pere Cras-
set touché
de ce, &c.
Father Crasset
touch'd or
troubled, &c.
Reply, p. 181.

But you go on: 'Father Crasset Himself troubled
(* as for the Offended, that is a piece of the Transla-
tion for's liberality) 'That any One should report his Doctrine
to be different from mine, has made his Complaints to me ;
and in a Preface to the second Edition of his Book, has
declared

declared that he 'varied in nothing from Me, unless perhaps in the manner of Expression : And this you say you leave to them to Examine, who shall please so give themselves the trouble. The truth is you saw by what Monsieur Jurieux had copied from Him, that should you read his Book you must give him up for a pitiful Jesuit : and therefore thought it the best way to stand Neuter, and not be engaged to say any thing about Him. Think now, my Lord, * the Expression too slighting : Your own Defender is my precedent for it ; who finding it impossible to reconcile the Extravagancies of his Book with the Doctrine of your Exposition, utterly disclaims both it and the Author in the very terms I have mentioned, and with greater contempt than I am willing to transcribe from Him.

But since you are resolved you will not interest your self in this matter, I must here address to Father Crasset Himself ; and since his Doctrine is, He says, the same with that of your Exposition, desire Him that he will please to inform us wherein it is that that Heretical, banish'd, condemn'd Author of the Wholsome Advices, against whom he writes, differs from it. ' Is it that He blames those who pay their Homage to the Blessed Virgin as to some inferiour Divinity, and believe that without Her there is no approaching to God even by Jesus Christ ? But this, Reverend Father, the Bishop of Meaux blames no less than He.

Is it that He advises the Worshippers of the Holy Virgin, ' not to think that she has any Merit but what she received from her Son ? -- that they ought not to give the same Titles to Her as to God ; -- nor make her Equal with God and Jesus Christ ? * Is it that He condemns Those who depend so much on the Blessed Virgin that they have no recourse to Christ ; and prefer their devotion to Her be-

* Reflections sur le Preservatif : le livre d'un pitiéble Jesuit nommé le Père Crasset. V. Reflex. p. 19. le miserable livre d'un Père Crasset, p. 44.
Pourquoi veut il que nous faisions de difficulté de dire qu'un Père Crasset s'est trompé p. 47.

'fore the Love of God? * Is it that He advises the
 'people not to put any trust in Images, as if there were
 'any Divine power in them, and it were not in Effect
 'all One to worship the Blessed Virgin in any place or be-
 'fore any Image? This, my Father, is that Authors Do-
 étrine whom you oppose, and if the Bishop of Meaux
 will disown all, or any part of this Doctrine as contra-
 ry to his *Exposition* too, I shall for my part be content
 that then your *True devotion toward the Blessed Virgin*
 pass as agreeable to the Principles of it.

You will, it may be, tell us, that though you oppose His Book, yet you are not his Enemy in *Every One* of these *Particulars*: Nor will I affirm that you are. But yet since you charge Him as an *Enemy* to the *Honour of the Blessed Virgin*, and to the *Worship of Images*, you ought to shew us what those *Principles* are, in which you esteem Him as such; and then we shall soon see whether the *Bishop of Meaux's Exposition* do's not maintain the very same *Doctrine*.

Good God! To what a state are we arrived? That men can presume in the Face of the World to deliver such *fa'sties*? Judge, *Reader*, whoever thou art, Are these men fit to be trusted to deliver to us the *Principles of Faith*, that in the plainest *matters of Fact*, shew so little a concern for *Truth*; even when they know 'tis *impossible* for them to *hide* their *Confusion*?

And here, my *Lord*, I could have wish'd I might have finish'd these *Remarks*: Sorrow and Anguish are in the *next Consideration*, more than in all I have yet delivered: And I cannot without *confusion* repeat, what you would be thought to have written without *blushing*. But I must follow whither your self have led Me; and speak those things which if you have yet any regard to your *own Dignity*, any Sense even of *common Christianity* it self, will

will certainly bring upon you the most sensible perplexity of mind, and great confusion of Face.

In your *Pastoral Letter to the New Converts of your Past. Letter, Dioceſſ, you tell them, 'I do not marvel, my deareſt P. 3, 4 Brethren, that you are returned in Troops and with ſo great Eafe to the Church where your Anceſtors ſerved God. NOT ONE OF YOU HATH ſUFFER'D VIOLENCE EITHER IN HIS PERSON OR GOODS. Let them not bring you theſe de- ceitful Letters which are Address'd from Strangers trans- form'd into Paſtours, under the Title of Pastoral Let- ters to the Protestants of France that are fallen by the force of Torments. So far have you been from ſuffer- ing Torments, that you have not ſo much as heard them Mention'd. YOU ARE RETURNED PEACEABLY TO US, YOU KNOW IT.*

This you now again confirm, as to what has *pass'd Reply, 187,*
in the Dioceſſ of Meaux, and ſeveral Others, as you 188.
were informed by the Bifhops your Brethren and your
Friends: [† for ſo your words are, not 'and Other ^{Dont les E- uques,meſcon-}
'your Friends, as your Translator renders you.] ' And you freres & mes
'do again affert in the Preſence of God who is to judge the amis, m'avoient
'living and the dead, that YOU ſPOKE NOTHING BUT THE cit, p. 181.
TRUTH.

And believe Me, *my Lord*, that *God whom you call to Witneſs* has heard you; and will One day *bring you to Judgment* for it.

For tell me, *Good my Lord*; Have thoſe *Edicts* which the *King has publifh'd* againſt the *Protestants of Frante*; and in which He involves not only his *own Subjects*, but as far as He can all the *Other Protestants of Europe*, made any *Exception* for the *Dioceſſ of Meaux*? Have not their

Sorbon; Called *Nouveau Recueil de tout ce qui ſeſt fait pour & contre les Protestants en France.* à Paris, 1686.

See all this in the Collection made by the Kings Authority, and dedicated to Him by Monsieur le Feu Dr. of

Churches been pull'd down, their Ministers banish'd; their Children ravish'd out of their Bosoms; their Sick forced into your Hospitals, exposed to the rudeness of the Magistrates and Clergy; their Shops shut up; their Offices and Employes taken from them; and all Opportunities of the publick service of God been precluded there as well as in Other places?

See, my Lord, that black Collection which Monsieur le Fevre has lately publish'd with the King's Priviledge of those Edicts, whereby, as he confesses, the Reformed have in effect been persecuted for these xxx. years. Has your Diocese escaped the rigour but of any one of these? Or is there nothing of Violence either to Mens Persons or Goods in them?

Your Lordship, I perceive by some of your private Letters, is not a stranger to Monsieur le Sueur, and to whom I have had the Honour for some Years to be particularly known. Was not he driven from *la Ferté* even before the *Edict of Nantes* was revoked? And was there nothing of Violence in all this? Was that poor Man forced to forsake all that he had, and seek for refuge in foreign Countries, first in *England*, then in *Holland*, and did he yet (with his numerous Family) suffer nothing neither in his Person nor Goods? And might I not say the same of the other Ministers his Brethren in your Diocese, were I as well acquainted with their Conditions?

But it may be you will *Expond* your self of those who remained behind, and changed their Religion. And can you in *Conscience* say that they RETURN'D PEACEABLY TO YOU? Does a Town that holds out as long as it can, and when it is just ready to be carried by *Storm*, then *capitulates*, yield it self up peaceably to the *Will* of the Conqueror? They saw Delolat-

on

on every where surround them ; the Fire was come even to their very Doors. The *Dragoons* were arrived at your own City of *Meaux*. Before they were quarter'd upon the poor People, you call them for the last Tryal to a *Conference*. Here you appear *moderate* even beyond your own *Exposition* ; and ready to receive them upon *any terms*. What should they now do ? Change they must ; the deliberation was only whether they should do it a few days sooner, and prevent their ruine, or be exposed to the *merciless fury* of these *new Converters*. Upon this follows the effect you mention ; The *Holy Spirit* operated upon your *preaching*, as it heretofore wrought in the *Council of Trent's Decision*. When the *Courrier* arrived from *Rome*, then presently the *Fathers* became *enlightned* ; and 'It seemed good to the *Holy Ghost* and them. When the *Dragoons* stood arm'd to ruine them if they did not yield ; ' then they return'd in Troops, and WITH GREAT EASE, to the Church, where their Ancestors served ' God.

And yet after all, ' Has no one, my Lord, even of these, suffered Violence either in his Person or Goods ? Judge, I pray you, by the Extract I will here give you of a *Letter* which I received in *Answer* to my particular desires of being informed How things pass'd in your *Diocese*.

It is true that the *Dragoons* were not lodged in the *Diocese of Meaux* ; but they came to their Doors, and the People being just ready to be ruined, yielded to their fears. Insomuch that seeing afterwards the *Pastoral Letter*, they would not give any heed to it ; saying, That seeing it was so. VISIBLY FALSE in an Article of such importance, it did not deserve to be believed by them in the rest. One only Gentleman

Extract of a
Letter concerning the
State of the
Protestants in
the Diocese of
Meaux.

of

of the Bishoprick of Meaux, *Louis Seguier*, Lord of *h'Charmois*, a Relation of the late *Chancellors* of the same name; had the *Dragoons*. 'Tis true that after he had signed, he was repair'd in some part of the loss he had sustained. But it happened that he did not afterwards discharge the part of a *Good Catholic*. He was therefore put in *Prison*, first in his own *Country*; but it being impossible there to deprive him of all sort of commerce, to take him absolutely from it, He has since been transferr'd to the *Tour of Guise*, where he is at present. Two other *Gentlemen* of the same *Country*, are also *Prisoners* on the same Account.

Reponse à la Lettre pastorale de Monsieur de Meaux: à Monceau, a Amsterdam, chez pierre Sa-voret. 1686.
pag. 20, &c.

But there is an answer to your *Pastoral Letter* which goes yet farther. He tells you of *Monsieur de Monceau*, a Man of 77. Years of *Age*, shut up in a *Convent*: of the cruelties exercised upon two *Orphan Children* of *Monsieur Marat*, the one but of 9. the other 10. Years old, at *la Ferté sous Jouarre*: Nay, my *Lord*, he adds how even your *Lordship* who in the *Conference* appear'd so *moderate*, in the *Visitation* of your *Diocess*, 3. Months after *threatened* those who would not go to *Mass*; that continued to read their *Protestant Books*, or to sing their *Psalms*. And will you yet say there has been nothing of *Violence* in your *Pastor. Letter. Diocess?* *Yon are returned peaceably to us, you know it.*

Ibid.

I must then descend to the last sort of *conviction*, and *out of your own Mouth you shall be judged*. Your *Lordship* will easily see what it is I mean. The *Copies* of your own *Letters* to *Monsieur V*— who was forced to *fie* from his *Country*, and out of your *Diocess* up-*fains*, qui s'est sauvé de la *persecution*. on the account of the *Persecution* you now *deny*, and which were *Printed* the last year at *Bearne in Switzerland*, have sufficiently satisfied the *World* of your *finer-cy* in this point.

Your

Your first Letter is dated at Meaux, October 17. 1685. In this, after having exhorted him to return to you, by assuring him, 'That he shoud find your Arms open to receive him; and again, that he shoud meet in you the Spirit of a true Pastor; among other things you tell him, 'That we ought not to please our selves that we suffer persecution, unless we are well assured that it is for righteousness sake. It was too much to deny the persecution to one who was just escaped out of it, and therefore you thought it better to flourish upon it.

* To this he replies, Jan. 28. 1685. 'That he pleased himself so little in the Persecution, that it was to * Ibid. p. 16, 17. avoid those places where it reigned, that according to the precept of the Gospel, he was fled into another. And then goes on to testify the just Scandal which the Persecution had given him against your Religion.

Your Answer to this was of April 3. 1686. or rather not so much to *this*, as to one he had sent about the same time to his *Lady*, and wherein he had it seems again declared how scandalized he was at the Persecution. And here you enter in good earnest on the Argument. Instead of denying the Persecution, you defend it. And though you seem to testify in your reasons as little regard to the truth of the ancient History of the Church, as in your Pastoral Letter to the condition of the present; yet you sufficiently shew of what manner of Spirit you are of; since for your part 'you cannot, you say, find where Hereticks and Schismatics are excepted out of the number of those Evil doers, against whom St. Paul tells us, That God has Armed Christian Princes.

ques sont excepter du nombre de ces malfaiteurs contre lesquels St. Paul a dit que Dieu même a armé les Princes. p. 24.

*Vous me trouverez toujours les bras ouverts : — Je ne cesseray de vous rappeler par mes Vaux & par mes prières; étant cordialement, & avec l'Esprit d'un Véritable pasteur, Vo-
tre, &c. p. 10.*

*Songez qu'il ne faut point se com-
plaire quand on souffre persécution, si
l'on n'est bien assuré que ce soit pour
la justice. p. 11.*

*Ibid. pag. 22,
23, 24. Dites
moi en quel
endroit de l'
Ecriture les
Hérétiques &
les Schismati-
ques*

And

And here, *my Lord*, I shall stop, and not multiply proofs in a matter so clear as this. Only let me remember you that there is but \dagger 10. days difference between the *date of this* and of *your Pastoral Letter*; too little a while to have made so great a *Change*. But I suppose we ought to remember here, what you told us before of the *MS. Copy* of your *Exposition*: that these *private letters* were design'd only for the *Instruction* of a particular Person, and NOT *Reply, p. 186. TO BE PRINTED*; whereas that *other* which you *Address'd* to your *Dioceſs* was intended to be *publiſhed*, and therefore required *ANOTHER TURN*.

As for the *Bifbops* your *Brethren* and *Friends*, who have, you say, *affirmed the same thing*; your *Lordſhip* would do us a singular pleasure to let us know whether they were not some of *those* that *approved* your *Exposition*. It was pity they did not let their *Reverend Names* to your *Pastoral Letter* too. We should then have been abundantly convinced of their *integrity*; and that they are as fit to *approve such Trusts*, as your *Lordſhip* to *write* them. And he must be very unreasonable that would not have been convinced by *their Authority*, that your *Exposition* gives as true an account of the *Doctrine of your Church*, as your *Pastoral Letter* does of the *state of your Dioceſs*.

You will excuse me, *my Lord*, that I have insisted thus long upon these *reflections*. If you are indeed sensible of what you have done, no shame that can from hence arise to you will seem too much; and if you are not, I am sure none can be enough. I beseech *God*, whom you *call to witness* against your *own Soul*, to give you a due sense of all these things; and then I may hope that you will *read this* with the same *reſentments*

*† Lettre Pasto
rale March 24.
Lettre à Mon
ſieur de U.
April 3.*

Sentiments of sorrow and regret, as I can truly assure you I have written it. This to the 5th. Objection.

The Occasion of the next was this.

VI. In the *Preface* to my *Exposition* I had observed, that *Cardinal Capisucchi*, one of the *Approvers* of your *Exposition*, ^{Expos. C.E. VIII, IX.} had in his *own writings* contradicted your *Exposition*, as to the point of *Image-Worship*. To this you reply in your former Letter, 'That he is so far from being contrary to the Doctrine you have ^{Vindic. p. 10.} taught, that he had on the contrary expressly approved your Book. I answer'd in my *Defence*, That this ^{Defence, p.} was a good presumption that he should not have any ^{XIV.} principles contrary to yours; but yet that if what I had alledged out of his *Controversies* were really repugnant to what you taught in your *Exposition*, it might indeed speak the *Cardinal* not so consistent with himself as he should be, but that the *Contradiction* would be never the less a *Contradiction* for his so doing.

To this therefore you now rejoyn, 'That it is a ^{Reply, p. 188.} weak *Objection*, which runs upon the *Equivocation* of the word *Latria*; concerning an *Absolute* and *Relative Worship*. And falls so visibly into a dispute about words, that you cannot imagine how Men of sense, can amuse themselves about it. That for your part, you never engaged your self to defend the *Expressions* of the *School*, though never so easie to be explicated, but only the *Language of the Church* in her *decisions of Faith*. In short; That *Cardinal Capisucchi* has written an express *Treatise* about *Images*, and **SAID NOTHING IN THE WHOLE THAT CONTRADICTS YOU.**

I

I am

I am very glad, *my Lord*, you refer us to the *Treatise of Cardinal Capisucchi* that you mention; though I am apt to believe you did it out of a presumption that I could not procure it to examine your pretences. For indeed the whole *design* of it is so expressly against you, that one would stand amazed to think that a *Christian* and a *Bishop*, and what is perhaps yet more to you, an *Expounder* of the *Catholick Faith*, that would pass with the World for a *person* of *Honesty* and *Integrity*, should venture his reputation on such self-evident *falsities*.

For to examine the Comparison:

I. The Doctrine of your *Exposition* concerning *Images* is this:

Exposition,
Sect. V. p. 8,
9.

'That all the Honour which is given to *them* should be referred to the *Saints* themselves who are *represented* by them.'

'The Honour we render *Images* is grounded upon this. No Man, for Example, can deny but that when we look upon the *figure* of *Jesus Christ Crucified*, it excites in us a more lively remembrance of him who loved us so as to *deliver himself up to Death for us*. Whilst this *Image* being present before our Eyes causes so precious a *Remembrance* in our Souls, we are moved to testify by some *exterior signs*, how far our *Gratitude* bears us; and by humbling our selves before the *Image*, we shew what is our submission to our *Saviour*. So that to speak *precisely*, and according to the *Ecclesiastical stile*, when we Honour the *Image* of an *Apostle* or *Martyr*, our intention is not so much to Honour the *Image*; as to Honour the *Apostle* or the *Martyr* in presence of the *Image*.

In

‘In fine, One may know with what *Intention* the *Church Honours Images*, by that *Honour* which she ‘renders to the *Cross* and to the *Bible*. All the World ‘sees very well that before the *Cross* she *Adores* him ‘who bore our *Iniquities* upon the *Wood*: and that if ‘her Children bow the head before the *Bible*, if they ‘rise up out of respect when it is carried before them, ‘and if they *Kiss it* reverently, all this *Honour* is re-‘ferred to the *Eternal verity* which it propoſeth to ‘us.

‘We do not *Worſhip Images*, God forbid: but we Advertise- ‘make Use of *Images* to put us in *Mind* of the *Origi-* ment, p. 12.
‘nals. Our Council teaches us *no other use* of them.

All which your *Vindicator* thus plainly and Dogma-
tically delivers to us, in the four following *Propositions*, Reply: Pre-
in the *Preface* to his *Reply*: face, p. 17, 18.

1. ‘We have a *Veneration* for *Images* as for sacred *U-*
‘*tensils* dedicated to *God* and the *Churches Service*; and
‘that too in a *lesser Degree* than for our *Chalices*, &c.

2. ‘In the *Presence* of them, we pay our *Respeſt* to the
‘*Persons* whom they *represent*: *Honour* to whom *Honour*,
‘*Adoration* to whom *Adoration*; but **NOT TO THE IMA-**
‘**GES THEMSELVES**, who can claim *nothing* of that
‘*Nature*, viz. *Honour* or *Adoration*, from us.

p. 18.

3. ‘That the *hard Expressions* of the *Schools*, as of *Absolute*
‘and *Relative Latrīa*, **MAY PERHAPS BE DEFENDED**
‘in the *Sense* meant by them; (it seems 'tis a doubtful
Case whether these *Men* can be excused from being
guilty of *Idolatry* or not; and one of these is *Car-*
dal Capisucchi;) ‘but ought not to be the *Subject* of
‘our *prefēt Controversie*, because they are not *Points*
‘that are *universally* and *necessarily received*.

Ibid.

4. In Answer to my demand, ‘*Whether upon ANY AC-*
‘*COUNT WHAT SOEVER* the *Image* of our *Saviour* and

Ibid.

‘ of the *Holy Cross* were to be worshipped with Divine Worship ? He replies freely and plainly without any of the School Errantry ; ‘ That the *Image* of our Saviour or the ‘ *Holy Cross*, is upon NO ACCOUNT WHATSOEVER ‘ to be WORSHIPPED with DIVINE WORSHIP.

This is the *Doctrine* of your *Exposition*, and your *Vindicator*’s Interpretation of it. Let us see

Thirdly ; Whether *Cardinal Capisucchi* in that *Treatise* to which you *Appeal*, has nothing that contradicts this : That so we may from hence too learn how far we are to credit your *Alegations*. And

First, Whereas your *Lordship* affirms, ‘ that all the Honour which is given to Images should be referr’d to the Saints themselves ; that is as your *Vindicator* expounds it, ‘ that in the presence of them you pay your

* *Card. Capisucchi Controversie Theologica Selectae*, fol. Rome, 1577. ‘ *Controversie XXVI.* *Ques. 1. Paragraph. 9. p. 605.* [†] *Pag. 627.* ^{648.} ^{||} *Paragraph. 9. 606.*

See above.

‘ Respect to the Persons whom they represent, but NOT TO the IMAGES themselves who can challenge nothing of that Nature from us ; * *Cardinal Capisucchi* on the contrary lays down this express Position, That ‘ the Holy Images are to be Worshipped, and are rightly worshipped by the Faithful ; nay, so as that the Worship should [†] TERMINATE upon them. -- ‘ || For as inanimate things, though in themselves they are not *Holy*, yet in Order to Another to which *Holiness* does primarily agree, they are called *Holy*, and in relation to that Other thing, may and ought justly to be Adored with it : So Images, though of themselves they are not *Holy*, yet they are *Holy* in Order to the *Exemplar* which they represent, and They may and ought to be ADORED in Order to that, and together with it.

Secondly,

Secondly, Having thus resolved against your *first foundation*, that *Images* are to be *Adored*; He next enquires, what *Worship* is to be paid to them?

Your *Lordship's* position is this: 'We do not *Worship Images*, God forbid: But we make use of *Images* to put us in mind of the *Originals*. Our *Council* teaches us *No other use of them*. Which your *Vindicator* thus more plainly delivers; That the *Image* of our *Saviour* or the *Holy Cross*, is upon *NO ACCOUNT WHATSOEVER* to be *WORSHIPPED* with *Divine Worship*.

Let us see if there be nothing in the *Cardinal's Treatise* that contradicts this. And here,

First, He rejects the Opinion of *Durandus*, 'That *properly speaking, Images are NOT TO be ADORED, but because they resemble things worthy of Adoration, which by remembrance are Adored in presence of the Images; therefore the Images themselves improperly are, and are said to be Adored*. Are not these, my *Lord*, almost the very words of your *Exposition*? Hear then what the *Cardinal* says to them. 'This *Opinion*, says he, is to be rejected. And I beseech you consider the *reason* He gives for it. 'Because, says He, in truth it *takes away the Worship of Images*; and teaches that they ought only *improperly to be Adored*. But if we must hearken to your *Exposition*, this can be no *reason*, unless it be to establish the *Opinion* which He pretends to *Combat*. For according to your *Lordship*, 'The *Chyrch* chdoes not *Worship Images*; *God forbid*. But to go on with the *Cardinal*;

'Whence *Raphael de Turre* says, that this *Opinion* is 'DANGEROUS, RASH, and *savouring the HERESIE* of 'those who oppose *Images*. An admirable Character of your *Lordship's Exposition*. 'For several *Councils*, says 'He, have defined, and the *Holy Fathers* taught, that 'Images

Bid.
Quest. II.
Page. 624.

' Images are to be Adored, by a Tradition kept from the
 ' times of the *Apostle* unto our days ; But now if *I-*
 ' mages should be *Venerated* only *Improperly*, as this *O-*
 ' *pinion* (let me add, and your *Exposition*) asserts ;
 ' then the *Images* would not be *truly Adored* ; And there-
 ' fore this *Opinion* does truly favour the *HERESIE* of the
 ' *Enemies of Images*. --- ' The same is asserted by *Ferdin-*
 ' *andus Velosillius* ; who therefore concludes this *Opinion*
 ' to be not only *FALSE*, but *RASH* and *ERRONEOUS*,
 ' especially since the *Definition of the Council of Trent*.
 Behold, *my Lord*, the wonderful Concord between
 the *Cardinal* and your *Lordship* ; for tell me now I be-
 feech you, is there *nothing* in all this that *contradicts* you ?
 Or rather, do you not here see what you deliver so
Magisterially as the *Churches Sense*, condemned as *Dan-*
gerous, *Rash*, *Erroneous*, and *favouring of Heresie*, and
 contrary to the *Definition of the Council of Trent*? But
 2dly, In the next *Paragraph*, he lays down the *Opin-*
 ' *nion of Vasquez* : and if the *Other* did not allow *Images*
 as much *Honour* as you pretend to, I hope this *Man* did.
 ' The *Opinion*, says He, of *Vasquez* is, that *Images* are
 ' no otherwise to be *Adored*, but because *in the Presence*
 ' *of them*, and *about them* are exhibited those *External*
 ' *signs of Honour*, as *Kneeling*, *Kissing*, *uncovering the*
 ' *Head*, and the like : (I think this, *my Lord*, will come
 up to your instance of the *respect* that you pay to the *Bible*, and from which you *explicate* your *Doctrine* ;) But
 that ' the *inward Veneration* is by no means to be dire-
 ' cted to the *Image*, but only to the *thing represented by*
 ' *the Image*. --- This *Opinion*, says the *Cardinal*, is in effect
 ' the same with the foregoing ; for since *Vasquez* does
 ' assert that the *Inward Act* of the *Adorer* terminates
 ' *ONLY* on the *thing represented by the Image*, He does
 ' by consequence affirm, (what your *Lordship* and your
Vindicator

Ibid.
 Paragr. II.
 pag. 625.

Ibid. p. 625.

Vindicator would have us believe to be the *Doctrine of the Church*), 'that the *Images* themselves are not truly 'and properly to be *Adored*. See also

You see, my Lord, the *Cardinal* still sticks to his Principle, that 'THE IMAGES THEMSELVES ARE TRULY AND PROPERLY TO BE ADORED. --- But let us hear Him out. Ibid. p. 627.

'Vazquez tells us that the *Council* [of Trent] do's not much 'care how the *Adoration* of *Images* is called, whether *Sa-
lutation*, or *Embracing*; or *Adoration*, provided We do 'but grant that out of *Affection* to what they represent ' (see my Lord your own Principle): the *Images* them- 'selves are to be *kiss'd*, the *Head* to be *bared* to them, 'and Other *Signs of Submission* to be paid, concerning 'which the *Controversie* was with the *Enemies of Images*.--' In which, says the *Cardinal*, he involves many *Fal-
sities*. For it is both DEFINED in our COUNCILS that the 'HOLY IMAGES are truly and PROPERLY to be ADORED, 'and therefore that even the INWARD ACT OF ADO- 'RATION is to be TERMINATED upon the *Images*; and 'the *Controversie* with the *Opposers of Images*, was not 'only about giving to *Images* the *External signs of Ho-
nor*, but concerning the *true and proper Adoration*, 'which therefore concerns the inward *Act of Veneration*.

And a little lower, He repeats and commends these words of *Lorca*; 'This Proposition, That Honour and Ibid. p. 627.
'Adoration is due to the *Image*, is so certain and firm 'among All the Faithful (and I hope your Lordship would be thought at least, one of them) that the 'contrary cannot without SCANDAL be admitted. Nor 'is it *Lanful* for any One to deny this *Proposition*, and 'hold the *Opposite* at pleasure, though He does add, that 'Images are to be *kiss'd*; because from the *Doctrine* of 'the *Councils* and *Fathers* it appears, not only that *I-
mages* are to be *kiss'd*, but we are taught *expressly*, that 'they are to be *Venerated and Adored*. Be-

Behold, my *Lord*, another instance, of the the Admirable agreement between the *Cardinals Treatise* and *your Exposition*; whose Doctrine he is so far from admitting as the *Churches Sense*, that He tells you plainly, 'tis contrary to your *Councils Decrees*, and therefore *may not be held at pleasure*; indeed that it is such as cannot *without SCANDAL be Admitted*.

Paragr. VII.
p. 639.

Wid. 640.

Wid. 648.

Thirdly, Having thus refuted these *New Popery Expositions* of your *Churches Doctrine*, he now comes to lay down the *true Opinion*, and which therefore I suppose must be the *Churches*, as he shews it to be the *Council of Trents Sense*. And it is this: 'That the *worship* of 'the *Image* and of the *Exemplar* is one and the *same*—— 'So that the *Image of Christ* (contrary to the *Vindicators 4th. position*) 'is to be *Adored with the supreme worship that Christ himself is* —— That for the *Images* considered in *themselves*, 'as they are *Gold, Silver, Brass, Iron, Stone, Wood, &c.* no reverence is to be given to them: But as they are the *Images of Christ* 'or some *Saint*, so they are to be worshipped with the *same Adoration as the Person whose Image it is*. Nay, 'he adds, That this *supreme worship* TERMINATES up- 'on the *Image*, whereas your *Lordship* lays it down as a fundamental principle, 'That all *religious worship* ter- 'minates in *GOD ALONE*. 'Tis true he adds, 'That 'this is not for any *Excellence* in the *Image*, but up- 'on the account of *Christ represented in it*; and 'from hence he thinks to free your *Church* from *Ido- Latry*. But as to this, I do still say I am not at present concerned; my business being not to examine the *reasons* that are offer'd to *justify* this *worship*, but to clear the *Matter of Fact*, viz. *Whether the Church of Rome* (whatever her reason be) *does hold* that *Im-*

to

to this I think the *Cardinal* has spoken very *honestly* and *plainly*. And I shall leave it to your *Lordship* and to the *World* to consider, whether there was either *Conscience* or *Truth* in that *Assertion*, which has occasioned this search, 'That Cardinal Capisucchi Reply, p. 188. has said nothing in all this Treatise that contradicts you.'

But of these things more particularly when I come to the *Article* it self to which they belong. I go on in the mean time to the

VII. Objection : In my *Exposition* I told you that Expos. C. E. p. IX, X. 'Monsieur Imbert, a *Doctor* of *Divinity*, of the *Province* of *Bourdeaux*, was clapt in *Prifon* by order of the *Arch-bifbop* for having inſtructed the *People* in the *Good Fryday* service, that they ought to apply their *Adoration* to *Christ*, and not to the *Cross* which was there *expofed* to them. And that although he alledged your *Exposition* in his *Defence*, and upon that account your ſelf had written to the *Archbifbop* in his behalf, yet was not all this ſufficient to avail for his deli-verance.'

To this you reply in your former Letter, 'That this Vindic. p. 11. Imbert was a Man of no *renown* as well as of no *Learn-ing*, who thought to justifie his *Extravagancies* before the *Archbifbop* of *Bourdeaux* his *Superior*, by alledging your *Exposition* to this *Prelate*. But that all Mankind ſaw very well that *Heaven* and *Earth* was not more *Oppofite* than your *Doctrine*, from that which this *daring Person* had presumed to broach.'

It would have been, my *Lord*, more for your *own Honour* as well as the *Worlds* *satisfaction* in this matter, to have told us a little what this *Extravagant Doctrine* was, which this *daring Person* had presumed to broach.

so contrary to your *Exposition*. At least you should have given us some Evidence to let us see that he had been convinced by his *Superior* of having abused your *Authority*; that your *Exposition* did by no means favour any such *Extravagancies* as he alledged it for, and that it was a *daring presumption* in him by such pretences to abuse so *Catholick an Exposition* of the *Churches Faith*. That he produced your *Exposition* for his *Warrant* of what he had taught, you do not, cannot deny. That he was ever convinced of pretending *falsly* to the *Authority* of it, we never heard: and if your *Lordship* means to have it believed, you must really begin to produce some better *Authority* now a days, than your *bare word* to assure us of it.

And indeed, *my Lord*, I am apt to think you will never be able to do this. The *Factum* of his *Cafe* was too long to be *Printed*, and is too well known to need a new publication. Instead of that I chose rather to communicate to the World the *Letter* he wrote to your *Lordship* on this Occasion. And here we have a full account what that *daring Doctrine* he had *broached* was; and how little reason you had to disclaim it as *contrary* to your *Exposition*.

Def. p. 124.
125.

'The *Archbishop* of *Bourdeaux*, says he, has caused a process to be made against me, for having explained upon *Good Fryday*,
'That we adore *Jesus Christ Crucified* in presence of
'the *Cross*, and that we do not Adore any thing of what
'we see: — That therefore we ought so think that
'we are now going out to *Mount Calvary*, to Adore *Jesus Christ*, without stopping at the *Crucifix*. That the
'Church like a good Mother had given that to us by a holy
'invention to assist our *Faith*, and make the livelier im-
'pression upon our *Imagination*; but not to be the Object
'of our *Worship*, which must terminate upon *Jesus Christ*.

Christ. And this, he tells you, is all his Crime ; He defies his Enemies to reproach, if they can, his Life and Manners, or to tax him with any other Doctrine than that of your Lordship, and which he endeavoured to express in the self same Terms.

And is this then in your Opinion such daring Doctrine ? Or can you with any shadow of sincerity say, 'that this is as opposite to your Exposition, as Heaven and Earth to one another ? Your Lordship may pretend what you please, but I doubt your Vindicator will hardly allow that there is any Heresy in the Explication he here gives of your Good Frydays service. But let us see what you now say further to this. You confess the Letter and the Contents of it : Only you say, ' You did not believe him, because you were too well acquainted with my Lord the Archbifhop of Bourdeaux his Diocesan, of whom he made his complaint. And in this you had certainly reason : For it is not easily to be believed that so great a Prelate, who, as you observe, had not very long before himself Approved your Exposition, should now prosecute a poor Man with such Violence only for teaching the Doctrine of it.

But as you had always lived in a strict Correspondence and Friendship with that Archbifhop, you wrote to him on this Subject, and understood that this Monsieur Imbert was an odd kind of Man (the translator calls him * Hot-headed) who had done even in the Church very remarkable Extravagancies, ^{* Une telle malice, Reply, p. 182.} which he was more Cautious than to boast of to you. His conduct had been tainted with many other irregularities, which indeed hindred you from interesting your self for him any farther in the businell, ^{† Os d' Abord je n'avais cru que de la foi-elle & de l'} or to intercede for one in whom at first [†] you thought Ignorance. Reply, p. 182. In whom I had found nothing but weakness mixed with Ignorance. p. 188.

An Answer to the

' there had been nothing but *weakness and ignorance* :
' (for so I chuse to transcribe you, and not to follow
' your *Translator's blunders*.)

Concerning *Monsieur Imbert's* other faults I am wholly ignorant, and therefore cannot pretend to answer for them. But as we are by nature exceedingly apt to pity the *Miserable*, so I cannot but compassionate this poor Mans misfortunes, and till I see the contrary made out by some *better Evidence* than your *Lordship* has yet given us, I must beg leave to believe him to have been an *Honest Worthy Man*. In the mean time I do not find that in all this you deny the cause of his *Prosecution* and *Imprisonment* to have been what he declared to *your self* and to the *whole World*, viz. that he *maintained the Doctrine* before mentioned. If his *Diocesan* indeed persecuted him, not for asserting *this Doctrine*, but for thole *other Irregularities* you pretend he was guilty of, prove this and you do something. But else, were the Man as *bad* as you *represent* him, yet if he suffered for *teaching that Faith* which you *expound* to us ; If he produced your *Book* for his warrant, and yet still was *persecuted* ; all his *other faults* will not hinder but that your *Lordship's Doctrine* was *condemned* and *punished* in him.

And though I am an utter stranger to his *Conduct* ; yet if this matter did pass so as it appears to have done, I will be bold to say the worst of his *Irregularities* was a *Venial Sin* in comparison of the *Archbishop* his *Diocesan's insincerity* ; to prosecute one of his *Clergy* for teaching that *Doctrine*, which in the *General Assembly* of 1682. he had, as you tell us, *himself Approved*.

And

And here I cannot but observe the *Progress* you make in lessening this poor Man. At first you only say, and that nothing to your purpose, that He was a *Man of no Learning nor Renown*. When I had published his *Letter*, and which I will again say was not written by a *Fool* or an *Idiot*; so that this was not found sufficient to take off the force of a *Matter of Fact* of such importance; next, His *Conduct* is *question'd*; You charge him with *irregularities*, but prove none; nor can you say that he was *prosecuted* for any *Other Crime* but this One, that he relied too much upon your *Authority*, and so taught that for the *Catholick Faith*, which he has since to his cost learnt not to be *Universal*. Judge, my *Lord*, if this be a *Generous way of Defence*; much less becoming the *Charity* of a *Christian*, and the *Dignity* of a *Bishop*.

But there is One *Presumption* against all this in your *former Letter*, and which ought therefore to be considered. *Monsieur Imbert* had said in his *Factum, Expos. C. E. p. X.*

' That His Opinion was that the *Church Adored not the Cross*; and that the *Contrary Opinion* was not only *false* but *Idolatrous*. That not only the *Protestants* made their *Advantage* of those who maintain'd such *Errors*, but that He Himself was scandalized to converse every day with the *Missionaries* and *Others*, whom He had heard openly preach a *Hundred times*, 'That we ought to Adore the *Cross* with *Jesus Christ*, as the *humane Nature of our Saviour with the Divine*.

From hence your *Lordship* raises this *Argument* to *Vindic. p. 11, 12.* lessen his Credit. ' That it never entred into the Mind of any *Catholick*, that the *Cross* was to be *Adored with Jesus Christ*, as the *Humane Nature of our Saviour with the Divine* in the *Person of the Son of God*:

‘ God : And if this Man, say you, gives out, he is con-
 ‘ demned for denying those Errors, which No body ever
 † maintained. ‘ † Sustained, he shews his Malice to be as great as his
 ‘ Ignorance.

Now certainly, *my Lord*, it is a very bold underta-
 king to Answer for all the *Catholicks of the World*,
 that such or such a thing never enter'd into their Heads,
 especially when a Person here positively declares, that
 He had heard it *openly preach'd above a hundred times* :
 Unless it may be, you esteem this to be an Assertion of
 such *Malignity*, that a Man cannot have it enter in-
 to his mind without the *Forfeiture* of his *Catholicism*.
 I do indeed confess it is a most *Extravagant Notion* ;
 and such as, One would think, should never enter into
 any *Christians thoughts* ; but we know too well what
 excesses those whom you call *Catholicks* are capable of
 falling into, and especially your *Missionaries*, to look up-
 on this Assertion to be at all *incredible*.

But since you are so sure that this never entered in-
 to the Mind of any *Catholick*, what does your *Lord-
 ship* think of your Friend *Cardinal Capisucchi*. I sup-
 pose a *Cardinal* and *Master of the Sacred Palace* may
 be allow'd to pass with you for a good *Catholick* ;
 and yet in the very *Trait* to which your *Lordship* ap-
 pealed, behold the very thing you here so *confidently*
 deny : ‘ As the *humane Nature of Christ*, though it be
 ‘ a *Creature*, is *Adored with suprem Adoration*, because
 ‘ tis *united to the Person of the Word*, and with the
 ‘ Person of the Word makes up *One Christ* : So the
 ‘ Image of Christ being in its representative *Essence*
 ‘ one and the same with Christ, is *Adored with the*
 ‘ same *Adoration* with which Christ is *Adored*. Here,
 ‘ my Lord, is *One Catholick* into whose *Mind* this *Error*
 ‘ has *entered* ; and I may presume to say, I know *another*
 ‘ *Catholick*

Capisucchi,
 libr. cit. pag.
 648.

Catholick of the same mind, even the *Bishop of Meaux* himself; unless you will retract here what you before asserted, 'That there is *nothing in this Treatise of Cardinal Capisucchi, that contradicts your Sentiments*. Thus you see how rash you were in your presumption against *Monsieur Imbert's Assertion*; and were I minded to retort your own *Conclusion* upon you, it would, I believe, be hard to say whether of those two very ill things you impute to Him were greater in this reflection.

And now, Reverend Father, to close this *Objection* almost in your own Words, 'let your heart be truly grieved to see such *Objections* brought against you; and consider, if you yet can, in the *Anguish of your Soul*, how by your own fault you have suffer'd your self to be brought into such *Snares*, as too much shew to what weak and miserable shifts, wise Men will sometimes be reduced, when they do not act by a steady Principle of Truth and Integrity.

Your next Point concerns those *Extracts* I made from *Cardinal Bona* about *praying to Saints*; 'the common difficulty so often & repeated (not, as your *Translator* has it, proposed) by *Protestants*. You give us ^{+ Tant rebatae} *Reply*, p. 182. some pretended Evasions of the difficulty raised by them; and then, according to your *wanted tenderness*, conclude, 'that it troubles a Christians heart to see, though the Sense of the Church be made never so evident in other Decisions, people should still continue thus to cavil (and as your *Translator* adds, no doubt, for the greater Beauty of the stile, to juggle) with you about Words.

But all this I shall rather consider in its proper place, where your *Vindicator* objects the same things, than enter into any *Disputes* here. I will only observe, that my *Extracts* from *Cardinal Bona*, were neither

out

out of his *Hymns*, nor any Other *Poetical Works*; but out of his *Discourse upon your Offices*, out of his *last Will and Testament*, and in which certainly, if anywhere, one would think, He should have written with the greatest *Exactness*. And yet are they so irreconcileable with your pretended *Exposition of the Catholick Faith*, that I shall leave it to any One that has ever read them, to be deluded by you if he can.

Ibid.

Expos. C. E.
p. XXXIV.

You tell me, you will say nothing about *Monsieur de Witte*, 'because you find nothing in that objection that concerns You in particular.' Nor will I say any more of it than to re-mind you, that if your *Exposition* does concern you, then his *Case* does so too: for He alledged your *Exposition*, as I have shewn in his *Defence*, and yet was *censur'd* by the *Faculty of Louvain*, without ever being shewed that He alledged it wrongfully.

And because I doubt not, but you would have your *General Expressions* concerning the *Pope's Authority* expounded by the *IV. Propositions of the Clergy of France*, 1682. in which your *Lordship*, with the *Bishops of Tournay, S. Malo, de la Vaur, de Chalons, and d'Alet*, had the chief hand; I must put you in mind that the *Archbishop of Strigonia* with His *Clergy* has censured these *Propositions*, and in them, your *Lordships Exposition*, as to that Point too, as not delivering the *true Doctrine of the Catholick Church*.

Reply. Ibid.

Concerning the *Pope's Brief* to your *Lordship*, I observed this. That the very *same day*, that he dated his *Brief* to you in *Approbation of your Exposition*, he dated another to the late *Bishop of Pamiers* in *Approbation of the Defence* he made of his *Authority* in the *businesses of the Regale*. Now if your *Exposition* gives his *Holiness* all that *Power* he pretends to over the *Gallicane Church*, he had as much reason to *approve* your *Book*,

as

as *M. sieur de Pamier's Actions*. But if in expounding the point of his *Authority* you give him no such power as he pretends to ; nay if you your self at that very time actually joyued with the other *Bishops of France* in opposition to it, what insincerity must it be in the *Head of the Church, Christ's Vicar upon Earth*, at the same time to claim an *Authority* which neither your *Book* allows, and you *your self* opposed, and yet with the same Pen sign one *Brief* to you in *Approbation of your Doctrine*, and another to *Monsieur de Pamier*, to thank him for his opposing of it.

And thus have I passed through the several parts of your *Lordships Letter*. I could have been very well pleased I might have been freed of so ungrateful an undertaking, had not your new reviving of all these things forced me once more to lay open those faults, which I am both sorry and ashamed, that any one of your *Dignity* should ever have committed.

I have only remaining here in the *Close* of all, earnestly to beseech you *by the towels and mercy of Christ Jesus our Saviour*, seriously to consider these things. Think on *that account* which both *you* and *I* must shortly give of what we are now doing before the *Eternal Tribunal*.

If I have *willingly* and *knowingly* varied in the least
title from the *Truth*; If I have *flattered* your *Lord-*
ship in any thing; Nay, if I have but taken any pleasure
in discovering the *weakness* of a *Person* of your *place*
and *Character* in the *Church*; Be I then responsible
for it to *God*, and let *mine Enemies triumph in my*
Confusion.

But if I have spoken nothing but in the necessary *Defence* of the *Truth*, and in a *Spirit of Charity* remonstrated to you your *prevarications*: If

L your

your own *Conscience* be a thousand *Witnesses*, to tell you that these things are indeed so, as I have now exposed them to *yours* and the *Worlds* Consideration; O, my Lord, think then upon *these things*. Whilst you have yet the time, give *God* the glory. Take that *shame* and *Confusion* to your self now, which may prevent an *Eternal Confusion* hereafter.

Consult, consider, and be *wise*; and take it not in scorn that I have shewn you the way to surmount all these *reproaches*. To exchange that *Scandal* which you have given to the *Church*, for a *Name* that shall never be forgotten. Declare only what *in truth* you are. Put off those *disguises* you have hitherto *walked* in, and confess once for all that your *Church* has *erred*, and stands in need of a *Reformation*. 'Tis in vain to *palliate*, what your *Books*, your *practice*, all declare to us. Your *Errors*, in short, may be *reformed*, but they are too *notorious* to be *denied*, too *gross* to be *justified*.

I consider myself as a poor and simple man, who has
very little wit, and that a poor & beggarish wit, which
cannot over-throw the strength of such a learned
and experienced author as learned Dr. H. but
which

S E C T. II.

Wherin are considered those false Imputations which the Vindicator has cast upon me, and upon the rest of my Brethren of the Church of England.

Hitherto I have been considering the weak *defences* of an *insincere* yet *moderate* Adversary. I must now shift the *Scene*, and prepare from henceforth to encounter nothing but *Rudeness* and *Incivility*. So much easier is it esteemed by some Men to *blacken* an *Enemy*, than to *Answer* him; and what they cannot do by *confuting his Reasons*, they hope to make up by *lessening his Reputation*.

It was the consideration of St. *Cyprian* in his answer to such another *Antagonist* as I have now to do with, ‘That though he had before thought it better *Ad Denuo* ^{num. p. 125.} ‘with silence to despise his Ignorance, than by speaking ^{186. Ed. Oxf.} ‘*to provoke his Madness*, rememb’ring that Advice of *on.* *Solomon*, *Prov. XXIII. 9. Speak not in the ears of a fool*, for he will despise the *Wisdom* of thy words: and ‘again *Chap. XXVI. 4. Answer not a Fool according to his folly*, lest thou also be like unto him; Yet when he began to *Calumniate* the *Christians*, as the Authors of

‘all the *Evils* that befell the *World*; he then esteemed ‘himself obliged to speak; lest his *silence* should now ‘be imputed not so much to his *Modesty*, as to his *dis- fidence*, and whilst he scorned to refute his *false Accu- sations*, he should seem to *acknowledge* the *faults* ‘with which they had been charged.

Had this *Gentleman*, who has thought fit to make himself my *Adversary*, so laid his *Reproaches* upon me, as not to have wounded through my sides the com- mon interests of the *Church of England*; I should have judged it as unnecessary to take notice of his *Revi- tlings*, as I esteem it to be unchristian to return them. And have contented my self with that gene- ral Answer which the *Archangel* once gave to the *Father of Lies*, ‘*The L ORD rebuke thee*. But now that I am marked out not so much as a *private per- son*, as the *Defender of a publick Cause*; now that the rest of my *Brethren* are all *represented*, as guilty of the *same Ills* that I am charged with; and our very *Religion* it self impeached as needing such *DEFENCES*, as both *That* and *We* detest and condemn; It would be want of *Charity* to the *Church* I am of, rather than a- ny breach of it towards such an *Enemy*, to decline a *just defence*; I shall therefore take up the *example* of this *Holy Father*, as mine *Adversary* has done that of his *Antagonist*; ‘*L est if I scorn to refute his false Accusations, I should seem to acknowledge the fautes with which we are charged.*

St. Jude 9.

See St. Cyr.
before.

§. I.

IT has ever been esteemed the first step to invalidate the Credit of such kind of *imputations*, to shew a *Calumniating Spirit* in the *Author* of them. Here therefore I will begin my *Defence*; And were I to prove this to him only who has been the Author of these *reproaches*, I am perswaded I need only appeal to his *own Conscience* to bear witness against him. But since I can expect but little justice from one from whom I have already received so great an injury, and am now by a *publick Scandal*, called forth (against my will) to as *publick* a *Vindication*; you must excuse me, *Sir*, if I take all the *Christian ways* of a *fair Defence* which *Charity* allows me; and shew your *Testimony* in this matter to be so very suspicious, that
 'though the Jury be not pick'd, nor the Vulgar call'd Reply, p. 37.
 'in to give their *Verdict*, yet I doubt not but all reasonable Men will confess that you are a very unfit *Witness* to be credited against me.

And first; Though I perceive I shall displease you in the *Allegation*, yet I must beg leave to repeat what I before said in my *Defence*, 'That some men do think that any thing
 'may be done against a Heretick; and that lying and Ca- Defence, p.
 'lumny are but venial Sins, when committed with a good in- XVI.
 'tention to serve the Church, and to blacken an Adver-
 'sary. You are pleased indeed with great assurance to de-
 ny this; and tell us, with your usual *sincerity*, 'That you Reply, p. 43.
 'have heard some Roman Catholicks accused as if they
 'taught such Doctrines; but that you always found the Ca-
 'lumny to stand at the Accuser's Doors, whose art was only
 'according to your gentle way of expressing things
 'to try WHORE first.

I could wish that not only for the sake of your *Old Casuists*, but of some at least of your *New Converts*, you had not been so very positive in this particular. For believe me, *Sir*, I could tell you the *Men* who are not ashamed at this day *publickly* to own what you so *confidently* deny. And indeed it were better that you your self believed it too, unless you would resolve to leave off to practise it. It being more tolerable to ~~do~~ evil by following the guidance of an *Erroneous Conscience*, than to know a thing to be *sinful*, and yet to commit it.

But you deny that any of your *Church* have ever held any such *Doctrine*? I pray, *Sir*, of what *Church* were those who in their *solemn Theses* *publickly* defended, (and that in the most formal terms;) *That it is but a venial Sin by false Accusations to lessen the Authority of one that detracts from us, if it be like to prove hurtful to us.* This was openly maintained in the University of *Louvain*, in the Year 1645. And I cannot chuse but think, that in your Opinion at least, I may be one of those that are meant by it. You tell me often that I have *detracted from you*, and my *Authority* therefore, if it be not lessened, *may be hurtful to you*; And how shall I be sure that you esteem it more than a *venial Sin, by false Accusations to detract from me*? I shall not need to multiply *Authorities* from your particular *Casuists* to prove this; since the condemnation that was made of this very *Doctrine* in the Decree of the present *Pope*, no longer ago than 1679, will satisfie the World that such things have been taught in your *Church*; and a *Man* must have a great deal of *Charity* to suppose, that after so solemn an *Act* as this, you could indeed be ignorant of it. You may consult at your leisure

leisure the 43d. and 44th. *Opinions* there mentioned, and consider the meaning of this *Doctrine* contained in them. 'That it is only a Venial Sin in any to less-
sen the great Authority of another which is hurtful to
himself, by charging him with some false Crime —
'It is probable that he does not sin Mortally who
'fastens a false Crime upon another that he may defend
'his own Justice and Honour: and if this be not pro-
'bable, there is scarce any Opinion probable in Divi-
'nity.

And now, *Sir*, I am pretty confident that, if not for my sake, yet in duty to his *Holiness's Decree* you will a little mollifie your charge of *Calumny* against me for this assertion: and if you desire any farther conviction, you may please when you write next to the *Bishop of Meaux*, to engage him to enquire of his new Disciple *Father Crasset*, whether he never heard of one who for *practising* this *Doctrine* in the very *Pulpit*, was by *Ordinance* of the *Bishop of Orleans*, Sept. 9. 1656. forbid to preach in his *Diocese*, and ^{Provincial} *Letters*, L. ^{XV.} the *People* to *hear* him under the pain of a *Mortal Disobedience*. Really, *Sir*, when I consider with what *assurance* you deny a matter so well known to all the *World*, and compare it with the *Maximes* by which you have proceeded against me in your *Reply*, I cannot but fear that after all your pretences this *Doctrine* may have had some influence upon you: However, seeing it is plain, that you make so little scruple to *practise* it, you should not have been so very positive in *denying* it.

But this is only a *general presumption*: and I shall be content that it be no farther remember'd against you, than I shall hereafter make it appear your *Actions do deserve*. I must now come more closely to you; and because I would

not

not trespass too much upon either yours or the Reader's patience by making any tedious Proof of that which I am confident you know, and the other will soon see, does not need any: I will offer only three or four Considerations, out of many that occur to Me, to invalidate your Authority.

And here not to mention, 1st, That great Care you seem industriously to have taken that your Reproaches might not be lost, (whatever became of your Arguments) by summing them up into a Catalogue at the beginning of your Reply, and afterwards filling all along your Margin with the like scandalous Reflections: To pass by, 2^{ly}. Your nauseous Repetitions of the very same Charges not only in the same place, but almost in the very same Words; as if my faults were to increase in Proportion to your Repetitions of them: To say nothing, 3^{dly}, of those general Accusations, you often bring not against my self alone, but the rest of my Brethren of the Church of England, without so much as the least shadow of a Proof of them; What less than an unquestionable Argument of a detracting Spirit can arise.

1st. From those obliging Titles you every where bestow upon me, even where you have not so much as a pretence for it; and that scandalous Idea you would from thence give your Reader of Me.

Shall I gratifie your Ear with a Repetition of some few of them: Hear then those Strains of Rhetorick you so delight in. "A Doctor of the Populace: p. 31. A pretended 'Son of Peace, p. 76. A pretended 'Lover of Peace and Unity, but indeed a Multiplier of 'Accusations to hinder such good Effects, p. 60. One that 'courts the Applause of the Vulgar, p. 25. and has 'learnt a Machiavilian Trick to keep them from seeing what 'is

'is as clear as the Sun, by casting a thick mist of
 'Calumnies before their Eyes, p. 36. 'One who is
 'willing to let Himself be perswaded of any thing
 'that but renders the *Papists* odious, p. 28. That has
 'a willingness to shew at least some kind of *Oppo-*
 'sition to every thing that is said, p. 61. *Rash* and *Bold*
 'in his *Assertions*, p. 64. Far from agreeing to any
 'thing that has once been esteemed a *Difficulty*,
 'p. 81. Having no intention to contribute any thing to
 'the *Healing* of the *Church* in any *Punctilio*, ib.
 'Whose whole *business* is nothing but *Shifts*, p. 82.
 'One that is loth to trouble himself with such *di-*
 'stinctions as make for *Peace*, p. 126. That is *Consci-*
 'ous to himself that He cannot defend his *Cause*, and
 'yet has not *SINCERITY* enough to *REPENT*, p. 155.
 'One that says such things as would be speak his
 'CONSCIENCE he KNOWS not to be *True*, p. 21.
 'One that is *WILFUL* in his *MISTAKES*, and KNOWS
 'them well enough if he would be but so ingenuous as
 'to acknowledge it, p. 22. In short, One that do's not believe
 'himself what He writes, though He is willing that
 'Others should believe him, p. 54, 55. I pass by your
 more common Appellations; of *Falsifier*; *Caviller*;
Unchristian and *Unscholar-like Calumniator*; *Perverter*
 of the *Churches Sense*; *Wilfully blind*; *Wilful pre-*
varicator; *Wilful mistaker* of your *Doctrine*; *Unsincere*,
 &c. All which you either in express terms call me,
 or at least plainly insinuate me to be; and of which
 we must discourse a little by and by. For indeed I
 think what I have already mentioned may be suffi-
 cient to satisfie any sober Man how well versed you are
 in the *Controversial Dialect* of your Party: And whether
 you were not exceedingly desirous that *something*
 should stick, when you took all this pains, *in your own
 Phrasē, to *Cast so much Dirt upon Me*.

2dly, Nor do's it less betray the true Nature of your Spirit to consider what *pitiful*, *light* Occasions you lay hold on, to run out into the most terrible Out-cries against Me.

Thus in the Article of *Satisfactions*, the Bishop of Meaux distinguishes between two sorts of *Remission of sins*; the One, wherein God *intirely forgives us*, without reserving *any punishment*; the Other a *partial Remission Only*, wherein He changes a *greater Punishment* into a *Less*, that is, an *Eternal pain* into a *Temporal*. 'This first manner, *Says the Bishop*, being more *compleat*, and *more conformable* to his *GOODNESS*, 'he makes use of it *immediately* in *Baptism*: but we suppose He makes use of the second in the *Pardon* 'he grants to those that fall *after Baptism*.

In my *Exposition*, I tell him, 'That this is a very great *Doctrine*, and ought to be tender'd to us with some better Argument, than a bare, *We suppose*.

Upon this you make a *Tragical Out-cry* against me for an *incorrigible FALSIFIER*, that though you had before told me of my prevaricating, yet I still *take no Notice of it*; for that the *Bishop of Meaux* says no such thing. What not as *We suppose*? No; But what then do's He say; Consider, Reader, the *FALSIFICATION*; and be astonished at His *Cavil*; He says only, *We BELIEVE*. And now let any One from henceforth trust me that can: that am so plainly caught in so important a *Cheat*.

But pray, *Sir*, bating that it serves to fill up your *Catalogue* and *Margin* with a *hard word* against me; what is the great difference now between saying *We suppose* that God does not remit the whole punishment, and *We BELIEVE* that he does not. You tell us 'this latter phrase was conformable to his design of an *Exposition*, not a Proof.'

Expos. Sect.
VIII. p. 14.

Proof. And is not, *We suppose*, as conformable to the design of an *Exposition*, and as little fit for a *proof*, as *We believe*? Really, *Sir*, I am perswaded the *Reader* will think that had you marked this *observation* with a *CAVIL* in your *Margin*, you would have expressed your self more *properly*, than by putting a *FALSIFICATION* to it. And yet, though it be hardly worth the while, I will tell you what I presume might be the occasion of this little difference; for really I am not yet convinced that it deserves to be called a *mistake*.

In my *Edition* of *Monsieur de Meaux's Exposition*, which I have so often had occasion to speak of, the word is neither exactly as you, or I, render it; but another to the same sense, *We esteem*. Now this being no very proper *English phrase*, and having not yet set Eyes on your *Translation*, when I wrote my *Exposition*, I chose rather the word *We suppose*, as bearing the *same sense*, and being on this *Occasion* more generally used amongst us. This, *Sir*, I believe was the grounds of our difference; and one that had not a huge mind to find faults, would have been ashamed to inscribe so great a *Crime* as *FALSIFICATION*, to a *trifle* that all Men of sense will despise, and that I ought to *Apolo-gize* but only for taking notice of. Though yet perhaps I have taken the only way to make it considerable, by observing from it, what *Spirit* and *Disposition* you are of.

Another opportunity of clamor that you lay hold on is this; and for meanness Cousin German to the foregoing. In the point of the *Mass*, the *Bishop* of *Meaux* willing to take off the Argument which the *Epistle* to the *Hebrews* raises against it; observes that 'the *Apostle* con-
cludes, That we ought not only to offer up no more

'Victims after Jesus Christ, but that Jesus Christ himself ought to be but once offered up to Death for us.'

Pag. 67. Art. xxi. In my *Exposition* I thus quote him; 'Monsieur de Meaux observes, that the Author of this Epistle concludes, That there ought not only no other victim to be offered for sin after that of Christ, but that even Christ himself ought not to be any more offered. Now the reason which the Apostle gives is this, Because that otherwise (says he) Christ must often have suffered, Hebr. IX. 25. Plainly implying that there can be no TRUE OFFERING without SUFFERING; so that in the Mass then, either Christ must SUFFER, which Monsieur de Meaux denys, or he is not OFFER'D, which we affirm.'

Reply, p. 126. But where now is the FALSIFICATION; 'why I make advantage, you say, of the Bishop's words by an imperfect Quotation; For had I added but the next words, that would have solved the difficulty. The next words you mean are these; 'That Christ ought to be but once OFFER'D UP TO DEATH FOR US. The difficulty was this; Christ can be but ONCE OFFER'D, because he can no more SUFFER: Monsieur de Meaux confesses that Christ can no MORE SUFFER; (which I think is the meaning of his words, that he can be but once offered up TO DEATH FOR US;) therefore he ought to confess, that he can be no more OFFER'D. Good Sir, enlighten us a little in this matter: for I assure you By OFFERING I meant OFFERING TO DEATH, the only kind of offering that I know of a true and proper Sacrifice; and the interposing of those words are so far from clearing the difficulty, as you pretend, that without either them, or some other equivalent to them, my Argument is utterly lost. And now,

now, let the *Reader* judge, whether that Man be not fond of *Calumniating* his *Adversary*, that can have the face to call this a **FALSIFICATION**.

And hitherto I have offered some *presumptions* to shew with what *Spirit* you write against us: I will now come to such proofs as shall put it beyond all doubt; and shew you to be, what I am sure ought to lessen your *Credit* against us, a most false and unjust *Accuser* of your *Brethren*. For,

3dly. What else can be said of those *Charges* you bring against me, of such *Crimes* as without some Divine revelation you can never be sure of. And though I think *Enthusiasm*, no more than *Miracles* is not yet ceased in your *Church*, yet you tell me that you do not your self pretend to be *inspired*, and I do not hear that you have at this time any *Hypochondriack Lady* amongst you, to deliver *Oracles* to you upon these Occasions.

Reply, Pref.
p. 24.

You reflect upon Me as one, 'who am conscious that I cannot defend my Cause, yet have not the sincerity to REPENT: That I speak such things, as would I deliver my Conscience. I KNOW to be FALSE: that I am willful in my mistakes, and do not my self believe what I write, though I am willing that others should. Thus you charge me with a sin somewhat like the sin against the *Holy Ghost*; that knowing the way of *Truth*, I not only refuse to embrace it my self, but (as you sometimes insinuate too) keep as many others as I can out of it.'

But this, Sir, I take it, is to *divine*, not to *reason*; should I tell you in return, that I have some cause to believe, that if you do indeed credit your own *Calumnies*, it is because you measure my *insincerity* by the *sense* you have of your own *Hypocrisie*, I should not

not perhaps be altogether out in my conjecture. But, Sir, I shall leave you rather to the Judgment of God, to whom alone these *scorners* are known: And to return to my own Defence; Tell me I beseech you, Sir, (if you can) what occasion my *Life* and *Manners* have given you for such *reflections*? Are my *interests* in the *Church of England* so great, or my *expectations* otherwise so low in the *World*, as to prompt me to such *Villany*? Is *Conversion* so certain a way to ruine, that a Man should rather *damn* himself for ever, than follow the *dictates* of his *Conscience*, at this time of day, especially, to embrace your *Religion*?

It is well known to several of your own *Church* (and whose *Civilities* to me I shall always most *thankfully* acknowledge), with what readiness I have at all times pursued the *means* of *Instruction*. Let them tell you, Sir, if ever they found me inclined to such *Perverseness* or *Hypocrisie*, as you here most *unchristianly* suggest against me. They know my *Conduct* whilst I was amongst them, and from what some of them very honourably *have done*, I ought not to doubt but, that the rest will at any time *justify* Me against such *scandalous insinuations*. So free I was in my *enquiries*, so desirous of understanding both your *Religion* and your *Reasons* to the bottom; that many of your *Church* were inclined to think, what I hear others did not *rick* *confidentially* to report, *That I designed to come over to you*. And though after a most impartial *examination* of your *Arguments* I remained more convinced than ever, both of the *purity* of my *own*, and of the *dangerous corruptions* of your *Church*; yet I assure you, Sir, I am the same *indifferent person* I ever was. Not willing indeed to be *deluded* with *Sophistry*, nor to follow every *Guide* that will without any reason pretend to lead me; but

but most willing to yield to *Truth* wherever I find it. And however you may uncharitably represent me to the World; yet I faithfully promise you that if even in this *reproachful Book* of yours, there should be any thing to convince me that I have been mistaken, I will not fail ingenuously to acknowledge it; and where I am not convinced, you may suddenly expect to receive my reasons of it.

There is now but one thing more remaining to make a Demonstrative proof of a *calumniating Spirit* and *Design* in you; and that is,

Lastly: To shew, that you accuse me not only of such things as you can never be sure are *True*; but of such as you *know* to be evidently *false*; nay of such as I have shewn you already to be so, and that so clearly, that you have nothing to return to its, and yet still you persist in your *Calumny* against Me.

This I think is the last degree of proof; and I shall leave it to your self to judge whether I do not make it good against you.

In the Article of *Extreme Unction*, I expounded those words of St. James, c. v. 14, 15. Of the *Miraculous Cures* which were in those days common in the *Church*; and added in confirmation of it 'That Card. Cajetane Expos. c. E.
 ' p. 44. Art.
 ' XIII.
 ' Vindic. p. 70.
 ' himself freely confess'd they could belong to no other.
 ' To this you reply in your *Vindication*, that *Had I said*
 ' *that Card.* Cajetane thought it could not be proved nei-
 ' ther from the Words, nor from the effect, that the
 ' Words of St. James speak of the *Sacramental Unction*
 ' of *Extreme Unction*, but rather of that *Unction* which
 ' our Lord Jesus *instituted in the Gospel to be exercised by*
 ' *his Disciples upon the sick*; I had been a *faithful Quoter*
 ' *of his sense*; But to say that he freely confesses it can be
 ' long to no other, is to impose upon my Readers.

In

In my Defence I shew the Vanity of this *Ca-*
vil : That seeing there were but two *interpretati-*
ons proposed of these Words, either to refer them to *Ex-*
treme Uncion, or to *Miraculous Cures*, for the *Car-*
dinal utterly to exclude the *former*, and apply them to
the *latter*, was certainly in *effect* (for I pretended not
to give his words) to confess that they *could belong to*
no Other.

Instead of answering this, you again charge me both
in your *Catalogue* and in your *Margin* with *FALSIFI-*
CATION as to this Point. 'I told *Him*, say you, that
'Cardinal Cajetane did not positively say as *He affirmed*
'*He did*: And then presently, as if your *Conscience* had
given your *Reflection* the *Lie*; you go on, 'But what
'if *He Had*? Why truly, *Sir*, then any one may see
that it was not any concern for *Truth*, but a meer de-
sire to *defame* *Me*, that here inspired you to lay so great
a *Crime* to my *Charge*; and your own *Conscience* at the
same time seems to have told you, that you did not your
self believe me to be guilty of it.

§. II.

AND thus have I shewn from the very Na-
ture of your *Reply*, with what *Design* it is that
you write against *Us*. I might now go on to con-
sider your *Arguments*, without troubling my self to re-
turn any more particular Answer to your *Reproaches*.
But it is fit the *World* should be fully satisfied of
your *Character*: and indeed the *Reasonings* of your
Reply are not so dangerous, but that we may venture
to let them lie, whilst we go on to consider your *Re-
vilements*.

I shall need no other *Apology* for this undertaking than what your self have already made for Me. It is I confess an ungrateful employment to expose the Vices even of an Enemy. But where a *publick Challenge* is made, and the greatest of *Crimes* charged upon those who abhor such *Villainies* : In your own Words, "Where so great a concern as the Reputation of an In- Reply, p. 4.
"nocent Church is join'd with the single Honour of
"such an Adversary as you are ; I think I may be ex-
"cused if I let the Dirt fall where it ought, when by
"wiping it off from the One, it must necessarily stick
"upon the Other.

Your *Reflections* are of two kinds : Either such as strike at the *Generality* of our *Church* ; or such as concern my *self only*, I shall take a *View* of both in their Order. And,

Ist. Your *Reflections* on the *Generality* of the
Church of England,

Are such as these. "That they are Men whose Inter- Reply,
"rest and Malice prompt them to defame you. I. VI. Who, Preface.
"whenever any Argument pinches them, fall to revi-
"ling ; and make it their business to Misrepresent your
"Doctrines, to Calumniate your Practices, and to Ri-
"dicule your Ceremonies. V. From whom nothing is
"to be expected but Clamour, Insincerity, and Misre-
"presentation. XII. Who seem to have no other End
"in all their Controversial Books or Sermons, but to
"cry down Popery at any rate, least they should suffer
"prejudice by its increase. XXIII. Who keep their Peo-
"ple in Ignorance, and pretending to be their Guides,
"shew themselves by their Writing to be Blind, or
"which is worse, Malicious. XXV. Men, who from
"their

An Answer to

" their very Pulpits second the Common cry. XIII. Least
 " people should open their Eyes, and see the Truth; and so
 " whilst they pretend to be Lovers of Peace and Unity,
 " yet resolve to multiply Accusations to hinder such good
 " Effects, p. 60. Men who cannot endure that any of
 " their Party should seem to Close with Rome, as those
 " who live by breaking the Churches peace, 80. Men
 " who have been estranged from Devotion, 37. And
 " are so far byass'd, many of them, in their Affections to
 " their Party, that they will scarce allow themselves their
 " Common Senses in the Examen of things, but pass
 " their Votes against any thing that leads towards Popery,
 " tho against JUSTICE EQUITY, and CONSCIENCE,
 " 115. 155. Factious Spirits, who have animated the
 " Pulpits Zeal, to hinder the Parliament from going on
 " to testifie its Loyalty as it had begun, by throwing Fears
 " and Jealousies into the Minds of those who were bigot-
 " ted in their Religion. XI. Men, in short, who man-
 " age things upon POLITICK MOTIVES to gratifie
 " SOME PERSONS at this Juncture, least there should
 " appear a possibility of Union with the Church of Rome.
 " 46. Who have something more in the bottom, than what
 " appears at first sight, in being thus Zealous against
 " Popery. As Q. Elizabeth had, who being Conscions of
 " Her Mother's Marriage, and Her own Birth, run out
 " against the Pope, to secure her TITLE to the CROWN
 " OF ENGLAND; not foreseeing the ILL CONSE-
 " QUENCES that WILL FOLLOW in the NATION,
 " 5. By keeping open our bleeding Divisions to the
 " RUINE both of CHURCH and STATE, 123.

This, Sir, is your Charge; and such as either They or
 You must resolve to sink under the burden of it. The
 truth is, I cannot but wonder, that a Person who so
 gravely exhorts others, "To consider what rash Judg-
 ment

"ment is, and what Punishment God has reserved for those that are guilty of it, should be able to speak of so excellent a Body of Men, in so infamous a manner. For certainly greater *Crimes* than these can hardly be imputed to the Devil himself; and I am verily perswaded that in all this *Scandalous Catalogue* there is not one single *Allegation* either in its self *true*; or which (now, Sir, that you are hereby publickly *Challenged* to it) you shall ever be able to make good against us. But I must be more particular. And,

1st. The first *Charge* against us is, "That whenever your Arguments pinch us, we fall to Revilings, and make it our busness to Blacken and Calumniate you; to Misrepresent your Doctrines, and to Ridicule your Ceremonies.

I will not here in return to this *Clamour*, desire the World to consider how unfit a *Preacher* you are of *Honesty* and *Civility*, who have shewn your self in this *Reply* to have observed but very little any *Measures* of either. I will rather intreat you to reflect, how unfortunately this *Charge* has been managed by the *first Undertaker* of it; who having advanced such a *Charge* against us in *37 Particulars*, and being fully *answer'd* to every one, never durst vindicate his *Calumny* against the *first Attack*, tho' the *Challenge* still lies against him to do it. And methinks whilst those large *Defences* remain yet without a *Vindication* it is a great Assurance and Indiscretion too in you, by reviving the *Calumny*, to put the World in Mind where it has been shewn to lie. I know not what Opinions you may have of your *Church* and of your *Arguments*. But we have always found so much to censure in the *One*, and so little to press us in the *Others*, that we have never had the least *Temptation* to run to such Shifts, as you here accuse

The Mis-
presenter.

See below.
Close.

us of. But what can be done, when Men *dissemble* their *Doctrines*, *misrepresent* their *Practices*, and *outface* the plainest *Matters of Fact*; and then cry out nothing but *Calumny* and *Falsification*, if any one goes about to discover their *Hypcorise*. But,

Idly, your next *charge* is yet more grievous; “*You tax us with Malice and Interest to defame you; and say, That by the Methods by which we carry on Disputes, we give you cause to think, that we have no other end in all our Controversial Books or Sermons but to cry down Popery at any rate, LEAST WE SHOULD SUFFER PREJUDICE BY ITS INCREASE.*”

That is, in other Words, that those of the *Church of England*, who oppose your *Designs*, are all of them a pack of *Atheists* and *Hypocrites*; who value nothing but their *Temporal Interests*; and therefore seem resolved at any rate to run down *Popery*, least they should suffer prejudice by its increase. A *Character* so Vile and Scandalous; so void of all appearance of *Truth* as well as of *Modesty*, as sufficiently shews what manner of *Spirit* it was that assisted you in the Writing it. And whosoever he be to whom it belongs; *Tros Rntulnve fuat*; Let him be *Anathemia*.

But I reply to this *Calumny*: 1. That this is a *charge* which you can no otherwise pretend to make good than by our *outward Actions*; for I am confident you never received any *assurances* of this kind in *Confession* from us. Now then, tell me, I beseech you; or rather, *Sir*, tell the *World*, before which you have traduced us, from which of our *Actions* is it that you presume to pass so *uncharitable* a *Censure* against us? Are our *Lives* so scandalous, or our *Writings* so destitute of all sense of Religion, as to speak us to be govern'd only by *Malice* and *Interest*?

rest? Do we no longer preach up the Doctrines of Piety in our Sermons; nor profess in our Assemblies the belief of a future Judgment, and an Eterpal State of Life or Death after this? Either make good this Charge against us, or resolve to fall under the weight of that Infamy you thought to have cast upon us. And remember what you tell Me (and what I know not any one in the World on whom I can more properly bestow it than your self) of a certain necessary Duty both to God and Men; viz. "of making a Reply, p. 172. " publick Acknowledgment of those Calumnies you have "thrown upon us, and without which, according to your "own Sentence, you cannot expect your Sin should be forgiven you. But,

2dly, You affirm that 'tis out of Malice and Interest that we oppose you. As to the former of these, I confess indeed your Principles and your Actions too, against those you call Hereticks, are such, as might almost tempt a Good Man to Malice against you. But, Sir, those Principles and those Practices are so contrary to Christianity too, that no man need be acted by Malice, whilst 'tis so much his Duty to Oppose you. You may call our firmness, (as you do our Religion) what you please: 'Tis easie to give ill Names to the best Things. But whilst our Arguments stand good against you, no Man can, without great Uncharitableness, say, That 'tis out of Malice that we Oppose you; seeing those shew, that 'tis a well-grounded Zeal for the Truth and Purity of the Gospel, that moves us against such Corrupters of it as you are, and which shall, I trust, make us steady even to the death against you.

For the other part of your Charge, Interest: Were a Christian capable of being led by so base a Motive, yet how comes this to inspire us against you? 1st. Is there

there so much less of *Interest* to be carried on in the *Church of Rome* than in the *Church of England*? Have not the *Clergy* on your side as great a Command over the *Consciences* and over the *Purses* too of their Flock, as on Ours? Where would our *Interests* suffer by preaching up the *Golden Doctrines* of *Satisfactions*, *Purgatory*, *Indulgences*, *Masses*, and *Prayers* for the *Dead*; of the necessity of *Auricular Confession*, and of the *Priest's* Power to forgive *Sins*? Certainly, Sir, you forgot your self when you imputed our *Firmness* to this *Motive*. It has indeed been an *Objection* against you, that in most of those *Points* wherein you differ from us, you have *Secular Interests* to serve by them: But I never yet heard that the *Divines* of the *Church of England* had any such *Interest* to oppose these *Corruptions*.

2. Again; Those who have been so *Honest*, (in your Opinion at least) as to lay aside their *Malice* and follow a *Good Conscience* in embracing of your *Religion*, have their *Temporal Interests* sustain'd any *Loss* by it? Much more would All those who now *write* or *speak* against you, come over to you, wherein I pray would their *Worldly Concerns* lose by their so doing?

3. But it may be we *gain* something by being *firm* to our *Principles*: As to the *Other World* no doubt we do; but will you say, Sir, that they who are the most *stedfast* against *Popery*, do take the readiest Course to advance their *Fortunes* by it in *this*? In short, Were we so *wicked* as to be govern'd by so *mean* a *Consideration*, I do assure you we are not so *blind* as not to see whither *Interest* would lead us. And I shall leave it to the World to judge, whether it has not pleased God here to direct your *Malice* to your own *Confusion*, in chusing out such a *Topick* as this, whereby to *Calumniate* our *Stedfastness*. But,

3dly, There

3dly, There is yet a third thing which you insinuate as another means, we use to keep our Party firm against you, and that is *Ignorance*. "You desire them to read your "Book, that they may see how much they have been kept in Ignorance by Us: Pref. you mean, I suppose, as to the Points wherein we differ from you, and which are many of them very Considerable. Now were this indeed so, yet methinks it is not very decent for a *Guide* of the *Church of Rome* to complain of it. The truth is, we do give our People all the Instruction that we can: We put the *Holy Scriptures* into their *Hands* in their own *Tongue*; we exhort them to *read* them; and we know who they are, that not only do not do this, but *blame* us for *doing it*. We instruct them with all diligence, by *Writing*, *Preaching*, *Catechizing*, &c. And as *ignorant* as they are, yet we find them (and so do you too) too *wise* to be deluded by such *Seducers* as would fain draw them away from us. There is no one so *Ignorant*, but what can at least give you an *Orthodox Summary* of his *Belief*; can say *Amen*, with *understanding*, to the *Publick Service*; and in short, can tell you, *Sir*, that which all your *Learning*; or, because that is not much, I may add, and all the *Learning* of your *Church* will never be able to answer; "That God spake these Words "and said 1. *Thou shalt have none OTHER GODS but Me*, "2. *Thou shalt not make to thy self any GRAVEN IMAGE* "nor the *LIKENESS* of any *thing* in *Heaven above*, "or in the *Earth beneath*, or in the *Water under the Earth*; *Thou shalt not Bow DOWN to them nor WORSHIP them*.

As for those rare *Mysteries* of *Ave Maria's* and *Pater Noster's*; of the extraordinary *Virtues* of *Holy Water*, and *Agnus dei's*; of *St. Francis's Girdle*, *St. Dominic's*

Reply, p. 65. *minick's Beads, and Simon Stock's Scapulary;* Of the great signification of *Oil and Balsam, of White Fillets and Boxes on the Ear;* of *Ashes and Incense;* of *lighted Tapers, and naked Images;* of the several ways of *lifting up Hands, and Crossing and Knocking Breasts;* of *standing, bowing, creeping, &c.* in these I confess our people have (for us) been kept in *Ignorance;* and I hope they will never have Occasion of being *instructed* in them. But for any *Ignorance* of any thing that is worth their *knowledge* even in your *Religion*, (which I suppose you here especially aim at) for any *designed Concealment* of your *true Doctrine* from them; much more for any thing generally *necessary*, or but *profitable* to their *Salvation*, we must beg leave to justifie our selves in the Words of St. Paul, "That we have not
 "shun'd to declare unto them all the *Counsel of God.*

At. 20. 20,
 27.

Reply, p. 37. III. Your next *Charge* is, "That we have been
 "estranged from *Devotion.* And indeed, what wonder
 is it, if Men, who, as you say, are acted only by
 the influences of *Malice and Interest*, are not much
 acquainted with the *Ardours of Devotion?* But, *Sir*,
 setting *Calumny* apart, Whence is it that you de-
 rive this *Charge* against us? Have we no *Service*
 of *God* in our *Churches?* Or is our *Liturgy* so
 unapt to excite *Devotion* in these who duly at-
 tend upon its *Officers?* Have you never, *Sir*, your
 self heard us *recommend* with all *Earnestness*, the
 practice of this *Piety* to our *Congregations?* Should we
 put our *Prayers* into an *unknown Tongue*, that if not
 the *Zeal*, yet at least the *Wonder and Astonishment* of
 the *People* might be increased? Instead of reading our
Service

Service aloud, would you have us turn our backs to the Assembly, and whisper they know not what between our Hands into a Corner, that no body may hear us? Or what is it, *Sir*, that we must do to satisfie you, that we are not utterly estranged from *Devotion*? In short, all the pretence I find you have for this Charge, is, 'That we think many of your Ceremonies uncouth; and you tell us Reply, p. 37. it is because we are unacquainted with *Devotion*: But we will take your own words, for indeed they are very extraordinary, and 'tis pity they should be lost, The case you say is this, 'As the Church of *England* in general Ib. 38. for Gravity and Reverend Behaviour exceeds the Conventions, or other Reformed Churches; so the Cathedrals of the Church, we confess, are more solemn than the Country Churches; the Catholicks, as 'tis fit, far beyond the English Cathedrals; and what is the issue? The Churches of *England* are censured as superstitious by the Kirkmen and Conventiclers; the Cathedrals are censured as such by the Parish Churches; and the Catholick is censured also by the Reformed Cathedral: Still the more solemn and devout Church is censured by the less.

So that here now is a *Religious War*; and the Conventicles, the Parish Churches, the Cathedrals, and the Mass-Houses are in their respective Synods assembled to Damn and Anathematize one another; and you as a Catholick Moderator thus decide the *Controversie*: There is a little *Devotion* (and but very little) in the Conventicles; there is somewhat more in the Parish Churches; there is a pretty deal more in the Cathedrals; only in the Mass-House is to be found the perfection of Piety, the *ne plus ultra* of *Devotion* upon Earth.

Is not this rare stuff? And will not the world, think you, be strangely edified at so demonstrative a proof that we are (God be thanked not totally, but yet, especially

cially when we go to our *Parish Churches*, very much.)
estranged from *Devotion*?

But pray, Sir, where is the necessity, that because we have not so much *Ceremony* as you, we must be further estranged from *Devotion* too? If you will allow our *Saviour* and his *Apostles*; if you will grant that the *Primitive Christians* were devout without all this *Ceremony*, why may not we be so too? And if we may, how will you justify your self from being grossly *uncharitable* in thus insinuating upon so slender a ground, that we are not? We want nothing that may serve for *Decency* and *Order* in *Gods Service*; the *Ceremonies* we have cast off are only those useless ones, of whose burden, St. *Austin*, even in his time complain'd, who was yet I hope no stranger to *Devotion*.

To go no further than those *Ceremonies* upon which you thus traduce us. In your *Good Friday Service*, 'The *Missale Rom.*' Priest takes a Cross, and standing on one side of the Altar uncovers a little of it from the top, and then sings, Behold the Wood of the Cross, the people answering, Come, let us Adore, and at the same time falling down upon their faces; then he goes to the other side of the Altar, and uncovers the right arm of it, and sings; whilst the people answer and fall down, as before; then he comes to the middle of the Altar, and quite uncovers it, and so they all fall down and sing as before; then he sets it up on a place before the Altar, and pulls off his Shoes, and comes up to Adore the Cross, bending his Knee three times before he kisles it; after this the rest of the Priests, and the People two and two do the like.

This is the manner of that *Service*; and to say the truth, it does seem to us very uncouth, and to have but little of the true *Spirit of Devotion* in it; but however, let us for one moment suppose it to be a reasonable Service;

vie ; pray, Sir, why might not there have been as much Piety, tho there had been less Ceremony ? For instance ; What if the Priest had *uncovered the Cross all at once* ? What if he had stood all the while in the *same place*, and not uncovered *one part at one end of the Altar, a second at the other, the rest in the middle* ? Might not the people have had the same *zeal* by beholding the *Cross*, to adore him that suffered upon it ? Suppose the *Priest* and the *Congregation* had gone with their *Shoes on* to the place where the *Cross* stood (as I believe verily they might have done, for all *Gods command to Moses to put his Shoes from off his feet, because the place on which he stood, was by Gods Presence made Holy Ground*). Nay, what if instead of *bending their Knees three times* before they *kiss'd* it, they had done it but *once, or not at all* ? I confess in this case a great deal of the state of the business had been lost, and the *people* would not have been half so agreeably *entertained* ; but I cannot see why they might not have had the same *true, inward Devotion* towards our *Saviour* for all any such defect.

Reply, p. 37.

To conclude this : If you can prove that we have no regard to *Decency* or *Order* in *Gods Service* ; if you can shew that we despise *Prayer*, or neglect to exhort our *People* to the practice of it ; if we do, like you, amuse them only with *noise* and *shew*, instead of a *reasonable, intelligible Service* ; sometimes *whisper* the *Prayers*, that they *cannot* always speak them in such a *language* that the *ignorant* among you do not know how to improve their *zeal* by them ; then on *Gods name* continue to revile us ; but if you cannot ~~say~~ we do any thing of this kind, I must then plainly tell you that you have most *unchristianly judged us* ; and I beseech you, as ever you would free your self from being thought a *Calumniator*, give us but any one Argument that an honest man shall not

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blush to read, to prove us, as you say, *estranged from Devotion.*

IV. And hitherto you have aimed especially at the *Clergy of the Church of England*; your next *Reflection* is upon the *Laity*; and indeed it was but fit that having set forth the *Guides* as men of no *Religion*, you should represent the *Flock* to have neither *Justice*, *Equity*, nor *Conscience*. But we will take it in your * own words.

**Reply, p. 115.* You tell us then of some among us, ‘*That are so biased in their Affections to our Party, that they will scarce allow themselves their common Senses in the Examen, but pass their Votes against any thing that tends towards Popery, tho against JUSTICE, EQUITY, and CONSCIENCE.*

This, *Sir*, is another of those severe *Reproaches*, which without the least *shadow* of a *Proof* you cast on many of our *Church*; and for which till you shall think fit by some very good Arguments to clear your self, I must again beg leave to esteem you a *Calumniator*.

In the mean time, till you shall think fit to remove that *Reproach*, you may please to know, that men so *prejudiced* and *obstinate*, as you speak of, whatever they may pretend, yet really are none of our *Disciples*: We direct all men, as you very well know, to use both their *Senses* and their *Reason* in *examining* their *Religion*: And you can sometimes alter your note, and inveigh against us for our so doing. And we should be heartily sorry that any of our friends should be so *nigh* to a *perversion*, as to have abandon'd the *use* of any of these faculties.

They *pass their votes*, you say, *against any thing that tends towards Popery, tho against JUSTICE, EQUITY, and CONSCIENCE.* This I am sure they never learnt of us. We have always directed Men to *act* according to *Justice, Equity and Conscience*: and not to

to be afraid of any thing that is good, because a *Papist* does it. Indeed, *Sir*, I have heard of some who when they receive a *Proselyte* into their *Church*, make him swear, 'That he will never by ANY PERSWASIONS, or by ANY OTHER MEANS be drawn off from it : And if by ANY OCCASION or ARGUMENT he shall fall away, he wishes that incurring the Guilt of his Perjury, he may be found obliged to ETERNAL PUNISHMENT: And this we have always blamed in them as most *Unwarrantable* and *Unchristian*. But the *Truth* is, you have here, as in most of your other *Reflections*, taken up our *Objections* against you ; and what we with *Truth* lay to your *Charge*, you most *detractingly*, because most *falsely*, return upon us. But,

V. You have yet more to accuse us of. Your tell us *Reply, Pref.*
 ' of certain factious spirits that have animated the Pulpits
 ' Zeal, to throw fears and jealousies into the minds of those
 ' who were bigotted in their Religion, to the hindring of
 ' the Parliament from proceeding in its Loyalty as it had
 ' begun.

I do not very well understand, what liberty this is you take to censure the *Loyalty* of so Great a Body as the *Lords Spiritual* and *Temporal*, and the *Members* of the *Honourable House of Commons* amount~~to~~ : But sure I am, it is not such a Pen as yours that can blast their Reputation. As for the *factious spirits* that animated the *Pulpits Zeal*, when you dare speak openly what you mean by it, you may be sure of an *Answer* either from *Them* or *Me*. In the mean time, *God be thanked* the *Pulpits Zeal* has ever been employed to keep up in the *Subjects* that *Duty* which by *Gods command* they owe to their *Prince* ; and nothing is at this day, next to our *Zeal* for our *Religion*, more our desire and our endeavour, than to make men *Loyal* to their *Soveraign*. Our *Pulpits* still speak the fame

Pontific. Ord.
 reconc. Haeret.
 vel Schismat.
 p. 220. Ed.
 Venet. Ann.
 1561.

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same principles of Subjection they ever did. We are neither ashamed of the *Doctrine of Passive Obedience*, nor afraid of its *Pratice*; tho some of your Acquaintance have endeavoured to laugh both that and us out of Countenance for its sake. Our *Steadiness to our Religion*, shall never make us fail in our *Duty to our King*. In one word, we will both by our *Preaching and Actions* make it our business to fulfill that great *Evangelical precept*, Of *rendring unto Cæsar the things that are Cæsars; and unto God the things that are Gods.*

^{Mat. XXII. 21.}

But, Sir, since you mention fears and jealousies, I will shew you who they are that have *alarm'd the Nation* with them: For,

Reply, p. 45.

Pag. 5.

Pag. 123.

VI. Thus finally, you reflect upon us, 'That we are men who manage things upon **POLITICK MOTIVES** to gratifie some Persons at this juncture. You insinuate as if there were something more in the bottom of our Opposing you, than what appears at first sight: You tell us a very dangerous Story of Q. Elizabeth, how that doubting the Goodness of HER TITLE to the CROWN OF ENGLAND, Books were filled with revilings against the Church of Rome, the better to secure it. Then you speak again of *Designs*, and of *leading-men*; and of ill consequences that will follow in the Nation, to the ruin both of Church and State, if we keep open these Divisions.

I would willingly believe that you had no other meaning in all this, but only to insinuate once more to the *World* that we are a sort of *Mercenary Creatures* that have indeed no *Religion*, but are acted only by *Politick Motives*, to gratifie *I know not whom* at this juncture. And that the *Hints* that follow, 'Of something more being in the bottom than at first sight appears; of Q. Elizabeth's Title to the Crown; Of designs, and leading Men; Of ill consequences

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quences to the Nation, &c. are but words put together, without any other intention than to render your little Reflection the more considerable. But, Sir, all Men do not make so favourable a construction; they think there is somewhat alluded to in that *History*, which if you dare justifie, we need not be ashamed of giving you an Answer. They desire you to speak out, How you apply all these things: Whether there be any body now living to answer to *Queen Elizabeth*; Whether those words of her, 'Mothers Marriage, and Her own Birth, making her Title doubtful to the Crown of England, have any signification; How our zeal against Popery is to bring such ill consequences upon the Nation; and whether here you threaten or prognosticate only these things to us; and who gave you authority to do either? When you shall have explain'd your self as to all these Particulars, you may then expect a further Answer: In the mean time give me leave to tell you, that whether you have any meaning in it or no, the very mention of these things is dishonest; and may raise such fears and jealousies in the people, as all our zeal for peace shall not be able to allay: And I know not well what I ought to think of those Men who at the same time that his *Sacred Majesty* proclaims a publick Peace to his Subjects, whatever their Perswasions be; and particularly declares in favour of the Church of England, 'That he will protect and maintain it in the free exercise of our Religion, as by Law establish'd; and in the quiet and full enjoyment of all our Possessions, without any Mischief or Disturbance whatsoever; nevertheless dare threaten us with ruin and destruction.

+ You speak of the **ILL CONSEQUENCES** that will follow in the Nation by our opposing you; p. 13. of ^{123.} *** New Test** of the C. of E. and **STATE**, p. 123. * Another tells us of **His Ma- Loyalty**, p.8. jesties

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the Confer-
ences about the
Eucharist.

festies withdrawing his ROYAL PROTECTION from us. || A third in plain words declares that the Church of Rome will TRIUMPH, when perchance a certain Divine of the Church of England MAY SMART for having attempted its destruction. These are such *insinuations* as the Pulpits zeal would never have presumed to throw into the minds of their *Auditors*; and they certainly deserve to be some other way taken notice of than I am authorized to do it. But 'tis well that having shewn how small your charity is to us, you now let us see, that your *Duty* is not much greater to your *Prince*. And before you shall next think fit to charge us with *raising* of fears and *jealousies* in Men's minds, I desire you to consider how you will be able to purge your selves, from being by these kind of *insinuations*, indeed the *greatest Incendiaries*.

And thus have I offer'd what seems to Me to be sufficient to *vindicate* those of our *Church* from your false and scandalous *Aspersions*. I shall detain you but a very little while in the other Part: wherein I am

II. To consider those *Implications* you have brought against my self in Particular.

For indeed it was not for these that I enter'd at all on this ungrateful Employment of laying you open to the World; and if my *Church*, and its more worthy *Members* be but clear of your *censures*, it is no great matter how much such an inconsiderable part of it as I am, suffer by them. Something yet I will add, that I may not seem wanting to my own *Defence*, and give credit to your *Censures*, by neglecting to refute them.

And first, to all the *hard names* you have so liberally bestow'd upon Me, and the Crimes for which you have not offer'd the least shadow of a *proof*; I shall only say,

The

*The Lord forgive you. Call me, if you please, a Doctor of See before.
 'the Populace; tell the World that I court the applause of
 'the vulgar: That I am but a pretended Son of Peace:
 'That my business is nothing but Shifts: Say that I am
 'wilfully blind, a wilful prevaricator, a wilful mistaker of
 your Doctrine: Call me Un sincere, Caviller, and as ma-
 ny other Names of the like kind as I have either now for-
 got, or you shall be able hereafter to invent: My An-
 swer shall still be the same to them all, Lord lay not this
 sin to your charge.*

Secondly, To your several *Reflections*, whereby you represent me to the World as a *Wilful prevaricator* in many instances, I have already said that this is what you can never be sure is true, and what I am sure is utterly false: And I do not know by which of my *Actions* I have ever given you a cause for so unchristian and slanderous an *Imputation*. Believe me, *Sir*, it is not a light matter that you here lay to my charge: ' *To be consci-
 'ous to my self that I cannot DEFEND my CAUSE,
 'and yet not to have the SINCERITY to REPENT*, must imply a most incorrigible spirit in Me; and if I may guess by your *Reply*, you have not found my *Defence* so weak as to justify such an *Imputation* To *mistake* is *Humane*, and I shall be far from pretending an exemption from that to which we are all by *Nature* subject; but to do it *wilfully*, and being admonish'd of it, nevertheless still to *persevere*, and put such things upon the World, as in my *conscience* I know not to be *true*: To *endeavour* to make others *believe* what I do not *believe* my self; these are *Crimes* for which no *Apology* is to be made, nor therefore ought any one, without very convincing Reasons, to be presumed guilty of them. But to undertake positively to charge another with them, as you have done Me; and upon such *Slender proofs*, and with such *repeated assertions*,

tions : This, Sir, must proceed from an *uncharitable spirit* ; and will, I am perswaded, much more prejudice you than me, in the opinion of all considering Men. However, as I shall in my *Reflections* upon your *Reply*, particularly answer your pretences (where you have any) for these *Censures* ; so I do now assure you, that whatever *mistakes* you may think you have discover'd either in my *Exposition*, or my *Defence*, they are *fins of Ignorance*, and not *voluntary Errors*, as you most *rashly* pronounce them to be.

Thirdly, For those *Reflections* which have no relation to the Cause in Hand, but are drawn in meerly to *defame* Me without the least provocation ; tho I might pass them by as foreign to my present design, yet I will stop so long as to give some Answer to them. Two of these especially there are ; and of neither of which (excuse me, Sir, this little vanity which your *Reflections* force me to) I think I need to be ashamed. The

Reply, p. 20.
Ibid. 21.

Pag. 56.

1. Concerns my *Preaching* ; in which not only I my self, but all those whom you call by way of *scoff*, (and with more disrespect than so *Honourable* an *Assembly* deserves) my **LEARNED AUDITORY** are involved together with Me. You say that you hear, and in that you speak properly, (for I'm told that you your self have vouchsafed sometimes to make up a Part of my then, I hope, truly **LEARNED AUDITORY**,) that I tell my *Congregation*, that you ' give *Divine Worship* to *Saints* ; that I speak many things *ad faciendum Populum*, and my **LEARNED AUDITORS** admire my *Learning*, and applaud my *Eloquence*. Other *Reflections* of this kind you have, and to which I shall only say, That I have never delivered any thing on those *Occasions*, but what I have firmly believed to be the *Truth* ; and which, had I not been so perswaded, I should never have durst to utter in that *Holy place*. And if this be all the effect of those *Critical Sunday-*

day-nights Conferences, in which (if I am rightly informed) my *Sermons* have sometimes been put upon the *rack* by you; I may now conclude that I have not much transgres'd, in those few things I have therein spoken against you.

2. The other thing for which you sometimes reflect upon Me, is *Popularity*. You call me a *Doctor* of the *Populacy*, p. 31. you tell the World, 'That I court the Applause of the Vulgar, p. 25. And it seems have had the good fortune to obtain it, p. 36. Now this, *Sir*, may be a *fault*, if you can say that I have done any thing that is *ill* for it; or that in any of my *Actions* I have managed my self otherwise than I ought to have done in *consideration* of it. But if it should chance to be only your *Envy* or *Concern* at any thing of a *Reputation* you may think I have got in the World, that prompts you to give it so invidious a *Name*, I must then tell you that whilst I know my *Innocence* of any wicked *designs* in it, or *Endeavours after it*; I shall be no more ashamed of, that I pretend to what you call *Popularity*; and I will endeavour, *Sir*, if I can, to be still more *Popular*; that so I may have the greater *influence* upon mens Minds, to perswade them to their *Duty*, and confirm them in that *steadiness*, from which such *false Teachers* as you are, would endeavour to draw them off. But for the rest, I have neither *Courted* any ones *applause*, nor gone one step out of the way in which my *Duty* and my *Conscience* have led me, to gain an esteem or interest in the World. In this *Method* by *Gods Grace* I shall always walk; and I make no doubt but my *Learned Auditors*, and my *Friends the Vulgar*, will approve my resolutions. And as I have nothing but this *Integrity* whereby to deserve their *Regard*, so whilst I keep firm to it, I shall not fear to lose their *Esteem*. The *approbation* that is founded on any other

bottom often changes: But where Good men value, and *Honesty* is the only *Ground* of the *Esteem*, there it is impossible it should ever fail, till either the one or the other fall from their principles.

Fourthly, For those *Reflections* which are involved in the *course* of your *Reply*, and cannot well be separated from it, I shall examine them as they lie in their several *places* there, and not follow the *Catalogue* into which you have *collected* them against Me. There I shall shew you, that what you call **CALUMNIES**, are indeed most *undoubted TRUTHS*: The **FALSIFICATIONS** you tax me with, either your *Mistake*, if you indeed thought them so, or your *crime* if you did not. That in my *whole Defence* there is but *one* thing that can any ways be call'd an *Error* in the *TRANSLATION* of all those numerous passages I have brought against you, and that such as no one else would, and you (who are so obnoxious to such mistakes as to commit above a *dozen* in the *Translation* of a short *Letter*) ought certainly the least of any to have *tensed*. There you shall see the **UNINSERITIES** shewn to lie at your own door: The **UNCHARITABLE ACCUSATIONS**, proved to be if not the *New*, yet the *Old Doctrine* of your *Church*. The **WILFUL MISTAKES**, and **AFFECTED MISAPPLICATIONS** of **EQUIVOCAL WORDS** to be no *Mistakes*, nor *Misapplications* at all: What you call **A FALSE IMPOSITION** in Me, to be indeed a *bold denial* of your own *Words*: The **AUTHORS** you pretend to be **MISAPPLIED**, if there be any such, (for I have yet found them no where but in your *Catalogue*) speaking properly what they were brought for: And the **PLAIN CONTRADICTIONS** no where to be found but in your own *undistinguishing Brain*. In the mean time I have this only with you to intreat the 'Judicious Reader,

That

That he will suspend his Judgment till these things are *Reply, Pref. i.*
 examined, and not take all for Gospel, that is said with
 Confidence.

There is now only one Charge more remaining, and from which I ought, before I proceed farther, to defend my self against your *Reflections*; and that is,

V. Concerning the *Ill-Language* you pretend I have used in my *Defence*; a fault which I assure you no man more disapproves, nor is more scrupulously careful to avoid than my self; but then I must confess that perhaps I do not think all to be *Ill-Language* that you shall please to call so; for tho I esteem it generally the best to use the *softest Expressions* that may be, yet there is a necessity in some cases of speaking plain, and of calling *evil things* by their *proper names*; and really Sir, when we have to do with such a *Cause* as yours, and such *Vindicators* of it as your self, let us do what we can, we must appear to write a *Satyr*.

You are, for instance, very much offended that I should charge your *Church* with *Idolatry*; that I should represent some of your *Saints* as speaking *Horrid Blasphemies*; that I call *St. Thomas's Notions* in defence of *Image-Worship, Reveries*; and the *Addresses* with which you consecrate them, rather *Magical Incantations*, than *Christian Prayers*; These, Sir, are hard words, I do confess; and if I have no *Grounds* for them, *Unjust Reproaches, Calumnies*, or what else you please of the like kind; but yet till you answer my *Reasons*, and convince me of my Error, that these things are indeed not such as I suppose, I cannot imagine how I should change my *stile*; or what other words to find out that might express my *sense*, and yet not offend your *Ears*.

Again,

Again: 'Tis possible, you will hereafter say, that in these very *Reflections* wherein I complain of you for calling us *Falsifiers*, *Calumniators*, *Cavillers*, *Misrepresenters*, and the like, I do yet sometimes my self return the very same language upon you; this indeed is true, but then here is the difference, you accuse us of these things *without Reason*, often *without any Occasion*, and therefore do **CALUMNIATE**, whereas I never (that I know of) return them upon you, till I have first shewn a just *Cause* for the doing it; and tho it be *Calumny* to call an *Honest man*, a *Knave*, or a *dishonest man*, yet I know not what other kind of *Name* we can give to him that is *truly so*.

This, *Sir*, is my *Notion* of these things; and if I am out, I shall be most willing to stand corrected by you; in the mean time let us see whereon it is that you ground this *Charge* against me. Two places there are in which you accuse me of it. The

Reply, Pref.

I. Refers to the *Rishop of Meaux*, whom as you pretend, 'I have endeavoured to expose by my Contemptible 'Raillery. To this I have already replied, That I know not wherein I have been guilty of any thing that looks like *Raillery* in all my treatment of that *Bishop*, having always been mindful of his *Character* in every thing I have written against him: That I am sorry the necessary *Defense* of *Truth* has forced me to speak what I have done concerning him; and if after all, I should chance in my pursuit of his *Unfincerities*, (let not that word offend you, I have proved before, what I now say, and much more) to have dropt any *Expression* that looks like *Raillery*, as I cannot yet find upon a diligent Examination, that I have done it, so neither will I justifie my self in it, whenever you shall be able to prove your *Allegation*: But, *Sir*, this is not the only *Instance* in which you give me occasion

sion to complain (in a very mild Word), of your *Groundless Accusations.*

II. The other place in which you charge me with this *Fault*, is more considerable, because there you do (what you have seldom done any where else) bring some *Instances* of it ; and out of respect to so extraordinary a piece of *Justice*, I will neither call them by any *hard name*, nor any further insist upon your undue *Repetition* of them. The *Expressions* you accuse me of are these Three.

I. That I call *St. Thomas's Opinions, Reveries.*

II. The *Rhetorical Expressions* of the *Greatest Saints, Horrid Blasphemies* : And

III. The *pious and significant Ceremonies* of the *Church, Magical Incantations.*

In every part of which Charge you are a little *Mistaken.*

For 1. They are not *S. Thomas's Opinions*, but the Arguments and Distinctions with which he endeavours to defend your *Churches Opinions*, that I called *Reveries.*

2. Nor are there any of the *Greatest Saints*, tho some of them I confess were *pious men*, whose *Expressions* I stiled *Horrid Blasphemies*. Nor 3. Are they the *Pious and significant Ceremonies of Christ's Holy Catholick Church* ; but the *Prayers* of a *Church*, usurping those *Titles* of *Holy* and *Catholick*, that can the least belong to her of any *Church* in the *Christian World* ; they are, I say, the *Prayers* of that *Church*, which in just indignation to so great a *Superstition* as the *consecrating Stocks and Stones*, in the name of the *Father, Son, and Holy Ghost*, I said, looked more like *Magical Incantations* than *Prayers*. It may be you will think these Remarks might well have been spared ; but we live in a *critical Age*, wherein men, you know, can-
not

not endure to have things *Misrepresented*; and when you charge me with speaking reproachfully of your *Church*, you should have been very careful to see that in the charge of it you did not speak (tho but a little) *Falsely* of me. But

I. It displeases you that I should call some of *Tho-
mas Aquinas's Notions, R E V E R I E S.*

It was indeed a bold thing in me to fail in my Respects to a *Doctor*, who as you tell me *former times* have stiled *Angelicall*; I wonder you did not add out of your *Breviary*, that he was one too who attained to all his Know-
Fest. vii. Mar-
Brev. Rom. in
tii.

ledg, not by Study and Labour, but by *Divine Inspiration*; for this would have added much to my offence; nay, to whom (if all that is there said, be true) a certain *Cru-
cifix* once upon a time declared, That *all he had written
concerning him was well*; and one part of that was this ver-
ry thing before us, ‘*That the Wood of the Crucifix was to
be Adored with the same Adoration as Christ himself*; and after the attestation of it by so notable a *Miracle*, I can-
not but wonder how you dare to question it. But then, *Sir*, you ought to have considered whether you were sure there was any *dis-respect* in my *Expresſion*: Now had you not been too little acquainted with the *French Tongue*, (as I shall hereafter shew you are with some others) to turn *Critique* in it; you would have known that *Re-
verie* is not necessarily a word of *Reproach*, but used very innocently to signifie a *deep thoughts*, a *profound Medita-
tion*, and from thence secondarily, the *Productions them-
selves* that come from such *Reflections*: And therefore you ought not, without all distinction, to say that I affront St. *Thomas* in calling his *Notions Reveries*, for so the best mens works may without Affront be called; but since this

this displeases you, whatever I may do to others, yet I assure you I never will so far *Affront* you, as even in my thoughts to suppose you to be a *Reverie*, i. e. a man of *profound thought*, and *deep meditation*.

And thus were I minded to *Cavil*, I might end this *Objection*. But, *Sir*, to satisfy your little Remark, I do confess, I did not mean that Expression in this *best sense*; no, the *Subject* upon which I spoke it, was too *bad*, not to reflect some of its *illness* upon the very words that are used about it; and when I said, That I did not think my self obliged to transcribe all *St. Thomas's Reveries*; I did indeed mean, what I now call them in plainer words, his *Vain and Trifling Reasons*, which he brings to justify that wicked *Doctrine* of your *Church*, 'That the *CROSS* of *Christ* is to be *ADORED* with a *SUPREME DIVINE WORSHIP*'. This I understood by that *Expression*, and such I take his Discourse there to be; and I will now leave it to the world to judg, what else they can make of such *Profound Nonsense* as this.

' Honour or Reverence is not (primarily) due to any but a *rational Nature*; but to an *insensible Creature*, Honour or Reverence is not due, but with respect to a *rational Nature*: And this may happen two ways; One, Upon the account of its *Representing a rational Nature*: The Other, because it is *some way joined* to it: By the First Means, we *Worship* the *Image* of a *King*; by the Second, his *Garments*; and we *Venerate* both with the same *Veneration*, with which we *Venerate* the *King himself*.

Is not this, think you, wonderful *Reasoning*? And was I not horribly to blame, to call such fine *Notions*, *Reveries*? But now for the *Application*.

' If therefore we speak of that *Cross* upon which *Christ* was *Crucified*, it is to be *Adored* upon both

Q

Accounts

Aquinas sum.
3. part. Q. xxv.
Art. 4.

‘ Accounts by us, both as it represents Christ, and as it
 ‘ touch’d his Members, and was sprinkled with his Blood; and
 ‘ upon both these Accounts with the same supreme Wor-
 ‘ ship with which Christ is Adored; and hence it is that
 ‘ we S P E A K to the C R O S S, and P R A Y to I T as if it
 ‘ were C H R I S T. —

I doubt, Sir, you will think this last looks something like a R E V E R I E, because (as I remember) it crosses your *Notions*. But we will go on:

‘ But if we speak of the Image of Christ in any other
 ‘ Matter, so we Adore the Cross only as the Image of
 ‘ Christ, which we Adore with Divine Adoration.

These are Aquinas’s *Notions* on this Point; and these I called his *Reveries*, i. e. His *vain Fancies* and *Imaginations*; and so I still esteem them to be; if you think otherwise, and that these *Dreams* and *Shadows of Reason*, are indeed *Conclusive Proofs*, why then do you reject this

* Reply, pref. *Doctrinæ*, * and tell us, that ‘ perhaps it M A Y B E defend-ed; and not speak out boldly that it is good and Orthodox, and what we ought to follow; but if you like this

arguing really no better than I do, wherefore do you ex- pose me for calling that a *vain Fancy*, which, after all, you your self look upon as no other?

To conclude; I am perswaded that no one among you has a juster respect for St. Thomas than I have; I have always esteemed him an excellent Doctor, and profited by his Works; but what can the best man do, when he has not *Truth* on his side? *Error* may be palliated, and a great deal of Thought be spent, and Wit shewn to give it the Appearance of *Truth*, but when all is done ‘tis *Error* still; and the Arguments that are brought to support it, how fine and *subtil* soever they may seem, are yet but *Reveries*, i. e. *Visions, Shadows of Reason*, not *Rational* and *Conclusive Proofs*; and upon this Ground; tho not only

an

an *Angelical Doctor*, or a *Crucifix* from a *Wall*, but even an *Angel from Heaven*, should argue in this sort, I should not be ashamed of the Expression, if I had called it *Raving*. But

II. The next Thing you find fault with, is ; That I call some of the *Expressions* of your *Saints*, with reference to the *Virgin Mary*, H ORRID B L A S P H E M I E S.

And here you put me upon a very ungrateful work, to rake into the Ashes of *Good*, but *Superstitious Men*, and who falling into *Corrupt Times*, were by their Piety carried into *Vain* and *Extravagant Expressions* of it : But as I hope *God* has pardoned their well-meant, tho very indiscreet *Zeal* ; so I desire that what I here repeat in my *Defence*, may not be a *means* to lead any one to *Triumph* in their *Weakness*, whose *Vertues* otherwise we few of us perhaps shall be able to come up to ; and this I say of *some* of those I am to mention ; for however your *Church* has thought fit indifferently to *Canonize* them, yet I hope *Saints* as well as *Stars*, may *differ* from one *another* both in their *Goodness* and in their *Glory*.

The 1. you mention is St. *Germain*, Whose *Expressions* to the *Blessed Virgin*, or as you call them, *Rhetorical Flights*, will I think justifie the *worst* that can be said of them : 'O *Mother of God*, says he, your *Defence* is *Immortal* ; your *Intercession* is the *Life* ; your *Protection* Crasset verita- is *Security* ; if you do not teach us the *Way*, no one can ble Devotion become *Spiritual*, nor *Adore God in Spirit*. —— O P. 31. *Most Holy Virgin* ! No one can have the *Knowledg* of *God* but by you : O *Mother of God* ! No one can be *saved* but by you : O *Virgin Mother* ! No one can be *delivered from Dangers* but by you : O *Favoured of God* ! No one can obtain any *Gift or Grace*, but by you.

Q 2

The

Crasset, p. 49.

Ibid. 56.

Ibid. 234.

Ibid. 235.

Ibid.

Ibid. 112.

Crasset, p. 50.

Ibid. p. 31.

Ibid. 32.

The second is St. *Anselm*. His *Expressions* of this kind are numerous; and I will mention only some of them: ‘*O Blessed Virgin!*’ says he, as it is necessary that every one who is *hated* and *despised* by *you*, should *perish*, so is it impossible that he whom you *regard* should be *lost*.—Only be it *your will* that we should be *saved*, and then we *cannot but be saved*.—Hence he elsewhere calls *Her*, ‘*The Repairer of the lost World*: and adds, ‘that as *God creating* all things by his power, is become *God and Father of all*; so *Mary the Blessed Mother of God* by *restoring* all things, is become the *Mother and Lady of all*. In one of his *Addressses* to her, he says, ‘*That God has given this to Her in common with Himself, that with Her all things should be possible*. And to go yet one step farther, he tells us in plain terms, ‘*That a man is sometimes sooner saved in calling upon the name of Mary, than by calling upon the name of Christ*.

3ly, Your next Saint is St. *Bernard*: And he too is *Voluminous* in his *Expressions*. Thus he also makes her *Redemptrix of the World*: ‘*We have, says he, sent before us from Earth to Heaven an Advocate, who being Mother of our Judg, and Mother of Mercy, will treat sin- cerely and with efficacy the busines of our Salvation*? ‘*Tis She that hath obtain’d the Reparation of the whole World, and the Salvation of all men*.—‘*It must be confess’d that one man, and one woman have done us a great deal of harm; but another man, and another woman, have repaired with advantage all the ill which the former had done us. I acknowledg that Jesus Christ is sufficient to save us; but it was not expedient that Man should be alone; it was more congruous, that both the one and the other sex should come in to our Reparation, seeing neither of them was wanting to our destruction*. — Consider

sider then more deeply with how great an affection of piety God would have us *adore Her*, who has put the whole fulness of Good in *Mary*: so that if there be any hope in us, if any Grace, if any salvation, we should know that it proceeds from *Her*.—And therefore he elsewhere calls Her, ‘*The Ladder of Sinners; His Great Trust*, and the whole foundation of his *Hope*. But I must not insist too largely.

The next you name is, Fourthly, *The Abbot of Celles*; *Craffet*, p. 33, I will produce but one passage from him: ‘Approach, 34, says he, by a devout contemplation of spirit towards the *Blessed Virgin*, because through *Her*, and with *Her*, and in *Her*, and from *Her*, the world both bath, and will have all that is Good.—She is our *Advocate to Her Son*, as the *Son* to the *Father*. She sollicites for us both the *Father* and the *Son*. Oftentimes those whom the *Justice* of the *Son* might condemn, the *Mercy* of the *Mother* delivers.—In short, ‘As our Saviour once said, *That no one could come unto him* (whilst he was on Earth) unless the *Father* drew him; so dare I (says he) in some sort affirm, that *no one comes now to thy Glorified Son, unless thou by thy Holy assistance drawest him*.

5thly, ‘As it is impossible (says St. *Antonine*, from St. *Anselm*) that those from whom the *V. Mary* turns the Eyes of her Mercy should be saved; so is it necessary that those towards whom she turns Her eyes, interceding for them, should be justified and Glorified.

6thly, ‘From the time, says St. *Bernardine*, that the *Virgin Mother* conceived in her *Womb* the *Word of God*, She obtained, as I may say, a certain jurisdiction and authority over all the *Temporal processions* of the *Holy Ghost*. So that no creature has obtain'd any Grace or virtue of *God*, but according to the dispensation of his *Holy Mother*.

He

Lond. 1687. He that desires more of this, may see in Dr. J. C's *Apolo-
logy for his Contemplations on the Life and Glory of Holy
Mary*; who tho he be not yet a *Saint*, yet may for his
zeal deserve hereafter to be *Canonized*; and make as great
a figure one day in the Church, as any that I have
named.

These, Sir, are some of the *Expressions* to which I re-
ferred: You may think as you please of them, and give
what dexterous *Expositions* your Wit shall enable you,
to free them from Censure: But I dare venture it to all
sober Men now to judg, Whether I was much out in my
Expression, when I said in my *Defence*, that they were
HORRID BLASPHEMIES.

3dly, Your last *Censure* is, That I said of those *Col-
lects* which you use in the *Consecration of a Cross*,
that they seemed to be **MAGICAL INCANTA-
TIONS** rather than *Prayers*.

And I would to *God*, Sir, we had not too good *Grounds*
for such a *Censure*: I should most willingly retract my
Expression. But in the mean time, till you will learn
to be ashamed of doing such things, I see no cause where-
fore I should be confounded for giving them their proper
Names.

' You pray to *God*, that he would *bless the Wood of
the Cross*; to what purpose, I pray, give a *blessing* to the
Stock of a Tree? ' That it may be a *saving Remedy to
mankind*; an *Establishment of the Faith*; for the *encrease
of good Works*; and the *Redemption of Souls*; for a *Com-
fort and Protection* against the *cruel Darts of the Enemy*.
Is not this, Sir, a most *edifying Prayer* for a *Church*,
calling her self *Catholick*, to use? To desire the *blessing of
God* upon that which he has expressly forbidden us to make,

*

for

for any such purpose as that, for which it is here consecrated? But to go on with the Ceremony:

' You incense it, you sprinkle it with holy Water; you Consecrate it, In the Name of the FATHER, and of the SON, and of the HOLY GHOST: You pray again, that as by the Cross upon which Christ suffer'd, the World was redeemed from Guilt; so by the Merits of this Cross, the Souls of those who offer it, may be freed from all the Sins which they have committed. And now the work is done; and it is fit for you to FALL DOWN before it, and WORSHIP it.

Consider, Sir, I beseech you, in the Spirit of a Christian, what it is about which these Prayers are bestow'd; and what it is you beg in them. And seeing you desire that such Benefits may be derived to you from a senseless, inanimate Creature; think what the import of *Magical Incantations* is, and tell me if these requests do not look more like *Charms*, than *Prayers*; and whether I was very much out, when in a just Indignation at so wretched an Abuse of the Name of the Holy Trinity, I said, they seem'd rather the one than the other.

But if my Expression still offends you, consider then, how much more justly these Practices scandalize us. Do not tell the World that I reproach Christ's *Holy Catholick Church*, as guilty of *Magical Incantations*? No, 'tis your Church, the corrupted Roman Church alone, that I charge as coming in these things too nearly to the Practices of the *Heathens*: *God be thanked*, Christ has other Churches that are freed from such Abuses; as all his faithful Servants lament in you, and earnestly desire you would your selves learn at last to be ashamed of.

I will add but one Word more, and it is this: That before you Censure me any farther for this Expression, you will please to remember, that there is another Practice

An Answer to the

in your Church, which I might have mentioned in my *Defence*, called *Exorcizing*; but far distant from the *Ancient Ceremony* designed by that word. This your *Ritual* Authorizes; and for the fuller *Practice* of it, directs us to your *approved Authors*; such as *Mengus*, and some others. The plain *English* of that hard word, you know is *Conjuring*, and the thing does not at all belie the *Name*. You may force me to speak of this if you think fit; and to add to this, your other *Ceremonies* of *Christening* of *Bells*, *Consecrating Water*; *Agnus Dei's*, and the like; and what wonderful *Benefits* you pretend to derive from thence. But I had rather if you please be prevented in this *design*, than *vindicate* my self so much to your *Churches* *Scandal*.

SECT. III.

AND here I shall finish my present *Reflections*; and might, I think, have concluded my whole *Defence*. For having justified the *Distinction* I had advanced of *Old* and *New Popery*; having shewn you, that it is not merely from the *Decrees* of your *Councils*, but from your *private Authors* and *common Practice*, that we are to interpret your *Churches Doctrine*: Having particularly answer'd all the *Bishop* of *Meaux's* *Pretences*, and I hope sufficiently *Vindicated* (even in your *Opinion*) my *Self* and *Brethren* from your unjust and scandalous *Imputations*; nothing now remains, but to consider the *Doctrine* of your *Reply*; and that has been already so fully done, that neither can you *Answer* it, nor am I able to add any thing to it. But you have always had a particular *Gift*, to advance again without *Blushing*, those *Objections* to day, which but yesterday were *confuted* beyond a possibility of *Reply*.

i. You

1. You charge us with *Misrepresenting* your *Doctrines* *; you speak largely of a certain *Book* that undertook to prove this to the *World*; but you forget to tell us, that a learned (a) *Man* of our *Church*, went along with this *Book* through all the several particulars, and shew'd you the contrary. And thus the *Calumny* goes on; but the *Defence* we have made, is never like to be consider'd.

2. You seem concerned, that I took so little notice of your second *Article* about the *Nature* and *Object* of *Religious Worship*; but you do not acknowledg that my *Reason* was, because it had been fully done in several (b) *Treatises* on that very *Subject*, and which lie still *unreplied* to.

3. You run out into a great length about the *Invocation* of *Saints*: But is it to Answer any thing we had replied to your Arguments on that *Subject*? No, tho' I directed you to a (c) *Book* purposely written on this *Subject*, wherein all your *Objections* are obviated, and from which I have reason to believe you borrow'd some of your *Quotations* against me; yet you neither take care to prevent the same *Replies* that have been there

R

* *Reply pref.*

(a) *The Doctrines and Practices* of the *Church of Rome* truly represented.

Reber Answer'd.

See the *View of the whole Controversy*, which has plainly shewn that the business of the *Reflections* was to *decide an Answer*.

Reply Art. ii. p. 6.

(b) *A Discourse concerning the Object of Religious Worship*.

Unanswer'd.

Answer to Papists protesting against Protestant Popery, &c.

Unanswer'd.

See for this, also the *View of the whole Controversy*, which the Representer has now shewn, is never like to be fairly *Answer'd*.

Reply Art. iii. p. 10.

(c) *Speculum B. Virginis.*

Unanswer'd.

A Discourse concerning the Worship of the B. Virgin, and the Saints, in Answer to Mons. de Meaux's Appeal to the 4th Age.

Unanswer'd.

A Discourse concerning Invocation of Saints.

Unanswer'd.

made

made, nor have the *Ingenuity* so much as once to confess by whom you have profited.

(d) Catholick Representer, 1*st* and 2*d*,
3*rd* and 6*th* Sheets.

(e) Answer to these Sheets; the last yet
Unanswer'd.

Three Letters to a Person of Quality,
about Images; the last

Unanswer'd.

The Fallibility of the *Roman Church*,
out of the second *Nicene* and *Trent* Coun-
cils about Images.

Unanswer'd.

Reply, Art. vii. p. 59.

(f) Two Discourses of *Purgatory* and
Prayers for the Dead.

Unanswer'd.

An Answer is lately publish'd to the
whole Book; and we fear will remain
like the rest,

Unanswer'd.

(g) A Discourse concerning the pre-
tended Sacrament of *Extreme Unction*.

Unanswer'd.

4. Concerning *Images*, much
has pass'd since my *Defence* came
out; the (d) Representer tri'd all
his strength to *defend* them, but
was content to leave the Field:
What do you now do? You take
his *Arguments*, you follow his *Eva-
sions*; but make no new *Advance*,
nor seem at all concern'd to own,
that they have been fully (e) *An-
swer'd* some Months since.

5. In the *Article of Purgatory*,
you talk with great assurance a-
bout the Intention of the *Primi-
tive Church* in *Praying for the Dead*:
Which I said in my *Exposition*,
was no proof that they believed a
Purgatory. You reply, that those
who have been *Abused* by *Me*,
and *others of my Coat*, need only
read the *Fathers*, or look into the
Nubes Testium for Satisfaction. But,
Sir, what must I call this, to be
sent to a *Book*, that has been on
that very point (f) *answer'd* in
every one of his *Pretences*; and
no one has yet appear'd in his *Vin-
dication*?

6. In the *Article of Extreme Un-
ction*, you have a (g) *Challenge*
sent you; and which I am com-
mission'd

mission'd once more to desire that you will be pleased to accept. In consideration whereof you will not be dissatisfied if I return but little on that subject to you.

7. (b) The Holy *Eucharist* has in every respect been fully consider'd. *Scripture*, *Antiquity*, *Sense*, and *Reason*, all produced against you. What have you here done? You have put together the common *Arguments* we have a hundred times baffled; and improved nothing to obviate the same *Replies*. But you, *Sir*, may expect from *Me*, what some *others* will suddenly have from a much *better Hand*, a full satisfaction to your pretences; tho in truth neither *you* nor *they* could reasonably expect it.

8. For the * *Adoration of the Host*, you refer us to the two *Oxford Discourses*; but you never observe that there have been (i) two *Answers* made to them. And a (*) Particular *Discourse* has past now some time upon this Subject, in which most of your *Allegations* are *prevented*, and yet you take no notice of it, but bait us eternally with the same repeated *Crambe*!

(b) *An Historical Treatise of Transubstantiation*, by one of the C. R.

Defence of the *Dublin Letter*.

Vetus Vindicta, in Answer to Mr. Sclater.

Plain Representation of *Transubstantiation*.

Dialogues concerning the *Trinity* and *Transubstantiation*.

Answer to the *Oxford Discourses*.

Paraphrase upon the VI. of *Sr. John*.

Six *Conferences* publish'd by Dr. *Tunison*.

All *Unanswered*.

* Pag. 122. Reply.

(i) A Reply to Two Discourses concerning, &c. from *Oxford*.

Unanswered.

A Discourse concerning the Holy *Eucharist* in the two great Points of the *Real Presence*, and the *Adoration of the Host*.

Unanswered.

(b) A Discourse concerning the *Adoration of the Host*, &c.

Unanswered.

(l) A Discourse concerning the Sacrifice of the Mass.

Unanswered.

(m) A Discourse of Communion in one kind, in Answer to the Bishop of Meaux.

Unanswered.

(n) A Discourse about Tradition. The Catholick Balance.

Unanswered.

(o) Of a Guide in matters of Faith. The Protestant Resolution of Faith. Answer to Reason and Authority, &c. A Discourse concerning a Judg in Controversies.

A Plain Discourse concerning the Catholick Church.

Of the Authority of Councils, and the Rule of Faith.

Two Discourses of Schism and Heresy. The difference betwixt the Protestant and Socinian methods.

The Pillar and Ground of the Truth. Vindication of the Answer to certain Papers.

All Unanswered.

(p) Sermon upon St. Peter's Day. Sure and Honest means for the Conversion of all Heretics. The Catholick Balance.

9. As to the Point of the Mass, you may expect a full (l) Answer before you receive this. And,

10. (m) For Communion in one kind, when you can either bring some other Arguments than what the Bishop of Meaux has done, or Vindicate those from our Answer to him, you may expect to be consider'd; but else it is a great confidence in you to expect it.

11. (n) As to the Point of Tradition, I do not find that any one has yet confuted a particular Treatise about it.

12. (o) For the Authority of the Church to which you seem particularly to desire my Reply, I do promise you that in due time you shall have it. But because I would not deceive your Expectations, I must tell you freely, I can say nothing but what you have had already in those Excellent Discourses to which I refer you; and which we are apt to think you have found to be more than enough.

3. (p) For the remaining Points, The Authority of the Holy See, and of the Council of Trent; me-

methinks you should be ashamed to desire any Answer to them, till you first return some Reply to those Learned Men that have so lately written upon them.

14. (p) For the other *Articles* which I have passed by, it is not because there has not been enough said to them, but because what has been said, is to be found in those other *Treatises* to which I have already referred; and I believe when I come to examine your *Discourse* more particularly, I shall not find any one thing, except a few *Cavils*, (which indeed are all your own) that will need my *Consideration*; and those do not deserve it.

You see, Sir, how reasonable a *Pretence* I might here have to take my leave of you, and not insist any longer on these *Points*, till you shall think fit, by giving us a *Substantial Answer* to what has been already offered, to encourage us to make some new Advances against you. But I will not insist upon any of these Things; nor give you cause by my declining a particular Examination of your *Reply*, to think any better of your *Arguments*, than I hope by this time you may do of your *Reproaches*. I will travel with you once more through every *Article*; and tho in *Consideration* of these *Excellent Treatises* I have now mentioned, and which are almost in every bodies hand, I shall only reflect upon your *Arguments*, and not insist so as if I were particularly to state every *Point* again; yet I will

Summary of the *Controversies* between
the C. of E. and the R. C.

Dr. *Barrow* of the *Popes Supremacy*.
The *Necessity of Reformation*, par. 2.

All unanswered.

(p) A *Discourse concerning Auricular Confession*.

The *Doctrines* and *Practices* of the
Church of *Rome* truly Represented.

Unanswered.

will do it in such a *Manner* as you shall have no cause to say, I either declined your *Difficulties*, or was unwilling, if you have any Strength, to *Examine* it to the *Bottom*.

And of this you may expect an *Account* in a little *Time*. In the mean while, I commend my *present Reflections* to *yours*, and both *them* and *you* to the *Reader's Consideration*.

ERRATA.

PAGE xx. l. 27. r. *Converters*, p. 2. l. 17. r. *the Trust*, p. 7. l. 1. r. *should not then*, p. 15. l. 17. r. *readily*, p. 22. marg. l. 5. r. *me l.* p. 27. l. 14. r. *decisions*, p. 81. l. 19. r. *than*, p. 85. l. 19. r. *than*, p. 85. l. 19. r. *they*, p. 87. l. 3. r. *Rever*.
Besides a few literal Faults which the Reader is desired to excuse.

FINIS.

POSTSCRIPT.

Being a *Full Answer* to a *Pamphlet* Published
the *Last Night*, called, *A Third Part of a
Papist Misrepresented.*

Ecce Iterum Crispinus—

I Little thought when this Last Sheet was sent to the Press, that I should have deprived the World of a more useful *Advertisement* of the late *Tracts* that have been *Published*, before the inglorious Undertaking of Refuting so trifling a *Book*. But since it is now become the *Mode* to draw up *Full Answers* to the most solid *Discourses* in *Single Half-Sheets*, I know not why an *Author* that has nothing in him, may not be *exposed* in much *less Room*.

The Sum of his *Defence* is this, ‘*That we do without all Grounds advance against them a Distinction of Old and New Popery, to make the World believe that 'tis they who Dissemble their Doctrine, not we that Misrepresented it.*’ Now this I have at large Answered in the foregoing *Discourse*, and thereby destroyed the whole Foundation both of his and his Parties present *Pretences*; and since he observes the *Ill Luck* his last *Adversary* had to suppose they had forsaken their *Charge*, when at that very time the *Vindicator* was Printing his *Reply* in Defence of it; I cannot but take notice, that himself is not much more fortunate, to establish the whole stress of his Cause

Pref. p. 14, &c.

Ib. p. 19.

Cause upon the denial of ~~the~~ which is at the same instant shewn by undoubted writer of *Fest*, to be most just and well-grounded.

Ib. p. II

Page 13.

Pref. p. 22.]

And tho such a *Character-maker* as this, (who never yet knew what it was to *answer* an *adversary* with *good* *sense*, and but seldom with *good* *manners* ; and has here (I know not how) fallen even below his *own* *self* ; but more likely to be *confused* than *confuse* ; yet so *bold* *to* *humble* *him* that his *adversary* designs *no* *any* *treachery* or *all* by the *Method* he *took* of *dealing* *with* *him*, and therefore not an *Envoy* *like* *one* (as he pretends) I do *heartily* *pro-*
mise *him* that he *shall* *not* *pay* *as* *he* *deserves*, *without*
a *consideration* : But *may* *expect* *that* *which* *shall* *abu-*
lance *using* *the* *World*, *that* *he* *angle*, *too* *there* *be* *no*
great *reason* *to* *expect* *that* *he* *will* *at* *this* *time* *of* *day*
begin *to* *be* *ashamed* *of* *his* *Undertaking*.

